APPENDIX

TO THE

SECOND VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. II. *No. V.*

ART. I.—*Klopstock's Werke. Vol. III. to VI.* Leipsic.

Klopstock's Works. (Continued from our last Appendix, page 492).

WITH the third volume begins the Messiah, an epic poem of twenty books in hexameter verse. Several attempts had already been made in Christendom to employ the gospel history as the fable of an epopœïa. Of these, Vida's Christiad (of which one English translation by Cranwell appeared in 1768, and another by Granan in 1772) is the most successful: it excels in distribution of story; it is marred by paganism of ornament. Klopstock displays more propriety than Vida in the Judæan costume of his allusions and phraseology, and more sublimity in the colossal cast of his characters and imagery. He has gained by the study of Milton and of Young; but Young seems to have misled him into the pursuit of hyperbole and the indulgence of rhapsody: he is continually forgetting the business of his poem, that he may give way to religious apostrophes; he tires, which Vida does not, by excess of superfluous anecdote and contemplative pietism. The future poet may abridge him into excellence, as Dryden contracted the Palamon of Chaucer.

The world possesses as yet only two epic poems, which delight alike in every country, in every language, in every age: the Iliad and the Jerusalem Delivered. Virgil but feebly pleases those who can recur to Virgil's sources: he is, with many readers, the substitute; with none the companion, to Homer. Milton, Camoens, Klopstock, are classics only in their

native land. Ariosto's is a book of tales, full of pleasant passages, but without drift or wholeness of design: all is episode. The action of the Oberon wants grandeur; the characters are few and not heroic: yet it approaches nearer to the idea of a European and consistent classic, than any other narrative poem composed since Tasso's. 'The epopœïa, in its highest sense,' says the critic Sulzer, 'ought to have (1) unity of action, and (2) majesty of action; (3) it should adhere to the epic in contradistinction to the historic and to the dramatic method of delineation; (4) the leading persons and actions should be prominently pourtrayed; and (5) it should preserve a very pathetic but not wholly enthusiastic tone of narration. Every poem which has these requisites deserves the name of epopœïa.'

This name will assuredly not be denied to the Messiah of Klopstock; but it may better be discussed in what degree it meets the preconceptions of the critic, after a concise analysis, than while the reader is wholly a stranger perhaps to the nature and splendour of its contents. The opening has thus been translated into Latin by the celebrated Lessing.

'Quam sub carne Deus lustrans terrena novavit
Crimine depressis, cane, mens æterna, salutem,
Infelicis Adæ generi dum fœderis icti
Sanguine reclusit fontem cœlestis amoris.
Hoc fatum æterni. Frustra se opponere tentat
Divinæ proli Satanas: Judæaque frustra
Nititur. Est aggressus opus, totumque peregit.

'Ast, quacunque pates, soli res cognita Jovæ,
Quæ jam mersa latet tenebris, arcesne poësin?
Hanc in secessu amoto rumore loquaci
Oranti, omnicreans Flamen, mihi redde sacratam!
Hanc, plenam igne pio, mansuris viribus auge,
Et mihi siste deam, tua quæ vestigia carpat!
Hanc latebris gaudens, qua tu petis ima Jehovæ,
Armet, scrutator Flamen, sapientia vivax!
Ut mihi pandantur nebulis arcana remotis,
Messiam ut dicar digno celebrare volatu.

'Qui vos nobilitat, miseri, si nôstis honorem,
Dum terras adiit salvatum conditor orbis,
Tendite vati animos. Huc tendite, parva caterva
Nobilium! Dulci queis non est carior alter
Fratre Deo, placido vultu quos læta sonantes
Opprimet usque animis revolutus terminus ævi,
Hymnum audite meum! Vobis sacra vita sit Hymnus!

'Haud procul urbe sacrâ, quæ se caligine fœdans
Quassabat stupido delectus calce coronam,
Quondam sede Dei, sanctorum matre parentum,
Sacrilegis fusi manibus nunc sanguinis ara,
Haud procul hac, sese Messias plebe removit,
Tunc cultrice quidem, sed non pietatis honore,

Quem sine labe videt cordis penetralia scrutans,
Intrat secessus. Hic gressibus obvia turba
Substernit palmas! illic Hosanna resultat!
Frustra. Rex titulo, nec rex cognoscitur ulli,
Nec, quod vibratum verbum patris ore benigno
Certa salus aderat, tenebris sentitur operto.
Labitur ipse Deus cœlo. Pollentia verba,
Denuo "claratus clarabitur!" æthere missa,
Integra præsentis Jovæ documenta ministrant.
Ast qui te capiat, Numen, mens sordida spectans?
Hæc inter propius Jesus accedere patri,
Qui populo iratus, demissa voce per auras
Nequicquam attonito, superas remearet ad oras,
Divinam mentem nullo cogente novatum,
Terrigenas, caram gentem, sibi morte piandi.

'Auroram versus sanctam supereminet urbem
Mons, qui culminibus divinum sæpe patronum
Condiderat, veluti templi penetralibus imis,
Sub patris aspectu nocturna silentia longis
Ducentem precibus. Montem contendit in illum;
Nec comes ire negat vatum monumenta Joannes
Visurus, placidam divini imitator amici
Ut noctem sacris orans duraret in antris.
Illinc Messias superat fastigia. Flamma
Protinus en cinctum! veniens de monte Moria
Quæ placabat adhuc, usti sub imagine, patrem,
Spargit oliva gelu circum, dum mollior aura
Ora, velut Jovam prodenti murmure, lambit.
Messiæ famulans aulæ cœlestis alumnus,
Æthereis dictus Gabriel, sub tegmine cedri
Halantis cessans voluit secum ipse salutem
Instauratam orbi cœlique tropæa, redemptor
Obvius ut patri tacito pede præterit illum.
Speratum Gabriel non nescit surgere tempus;
Obstupet, exultat, suavis vox excidit ore:

'Num, divine, patri supplex elidere somnum
Gaudes, an fessis mulcentem admittere membris?
Ibo immortali capiti, sis, strata paratum.
En viridans proles cedri sua brachia tendit,
Ambrosiusque frutex tendit. Propullulat imo
Monte silens muscus vatum monumenta pererrans.
Hic, divine, tibi, concedas, strato parabo.
Instantes operi quis languor colligat artus!
Quo mortale genus tolerans dignaris amore!

'Dixit. Ad hunc Jesus clementia lumina torquet,
Stans gravis in summo montis pulsantis Olympum.
Hic Deus. Hic orat. Terris jam magnus ab imis
Auditur clangor, volventes infima plausus
Antra strepunt, pulsu vocis commota potentis.
Haud vocis quæ dira polis trepidantibus, igne

Nubibus abrepto tonitrusque fragore, precatur;
Sed blandæ illius, quæ nil nisi spirat amorem,
Quâ telluri olim paradisi forma redibit.
Circuitu nigrant per amœna crepuscula colles,
Non secus ac hilares hortus jam cingat Eoüs.
Quæ Jesus, altâ tantum vi numinis ipse
Atque sator penetrant. Homini datur istâ referre.

'Tandem, summe parens, lux fœderis atque salutis
Advenit: æternum sacra lux majoribus orsis,
Orso ipso primo, socia quod prole patrâsti,
Surgens, illa mihi radiis resplendet iisdem,
Queis olim vastam seriem penetrantibus ævi
Resplendens avidis oculis prærepta placebat.
Primâ labe vias obstructi pandere cœli,
Tunc tribus unus erat, quod nôsti, fervor amoris.
Regnantes per inane silens nudumque creatis,
Pulsi ardore sacro, quod nondum traxerat auras,
Sede genus celsâ contemplabamur egenum.
Heu miseras gentes! Heu quondam morte carentem
Effigiem nostri, nunc cuncto crimine fœdam!
Vidi infelices! Vidisti me lacrymantem!
Tunc tu: Rursum homines formemus imagine divâ!
Sanguinis hinc natum est fœdus penetrabile nulli,
Et typum ad æternum repetenda creatio mundi.
Scis, divine sator, testantur sidera cœli,
Huic operi immenso quoties ego sponte dicatus
Flagrârim numen miseris involvere membris;
Heu! quoties, tellus, te multo sidere mixtam
Spectavi exultans! Et tu sacra terra Canæa,
In clivo quoties fusuro sanguine sacri
Fœderis humenti, rorantia lumina fixi!
Nunc quæ pertentant animum mihi dulce trementem
Gaudia!'

The introduction, or annunciation, of an epic poem usually consists of an exposition and an invocation: the simpler it is—the less attention it solicits—the humbler an expectation it raises—the better. Had Klopstock's annunciation contained the first seven lines only, it would have possessed these requisites. His exposition of the subject is tolerably neat, and sufficiently full: but if he chose to invoke only his 'immortal soul,' he should not have talked, in other subsequent addresses to his inspiring dæmon, of the Muse of Sion. The long apology to the Holy Ghost for the undertaking, and the homiletic adjuration to his audience to *sing the eternal son by a godly life*, are superfluous and flat.

Of Klopstock's first book the most prominent scene is the oath, which Jehovah and Jesus administer to each other on mount Moria, to perform and accept the atonement. Its effect is thus described:

'While spake the Eternals
Thrill'd thro' nature an awful earthquake. Souls, that had never
Known the dawning of thought, now started, and felt for the first time.
Shudders and trembling of heart assail'd each seraph; his bright orb,
Hush'd as the earth when tempests are nigh, beside him was pausing.
But in the souls of future Christians vibrated transports,
Sweet foretastes of immortal existence. Foolish against God
Aught to have plann'd or done, and alone yet alive to despondence,
Fell from their thrones in the fiery abysses, the Spirits of evil;
Rocks broke loose from the smouldering caverns, and fell on the falling:
Howlings of woe, far-thundering crashes, resounded thro' hell's vaults.'

This passage is versified in Klopstock's own metre: he substitutes at will trochees to spondees throughout his hexameters; and it is an epitome of his powers and his failings. The idea of all worlds in the universe stopping on their axles, to the alarm of the directing seraphs, is the insuperable of sublimity. Had this grand thought been presented by itself in simple singleness, it would have compelled a pause of awe. It would have seemed to bear that relation to the universal God, which the Olympus bears to the Greek Jupiter; and the passage might have challenged comparison with the nod of Jove in the first book of the Iliad. But of all the other imaginable effects which present themselves to the mind of Klopstock, he cannot refrain from recording any one, even the childish mysticism of dating the new birth of souls unborn; although, as it excites no picture in the mind, it was every way unfit for the purposes of the poet. The frontispiece to the third volume represents this interview of the first and second persons of the Trinity.

The second canto opens with a purposeless dialogue between Adam and Eve. Next occurs a possession; in which Samma, the insane, or demoniac, person, dashes to pieces against a rock his young son. Jesus comes by, exorcises and banishes to hell the evil spirit, who turns out to be Satan himself. This episode contains pathetic passages; such is the tender lamentation of Joel, such is the horrid death of Benoni: but it is too tragical for the occasion. Jesus, by curing the possessed man, without raising to life the unfortunate boy, leaves an imperfect impression of benevolence; and appears, from the whole dialogue, to have more at heart the conflict with Satan than the service to man.

Satan's arrival in hell, his reception there, the assembly of the fallen angels, the resolution to effect the death of God in the person of Jesus, the protest of Abbadona, and the dispatch of Satan and Adramelech on the impious errand, constitute the

first truly epic scene. It is worthy of the rival of Milton, and would, no doubt, have formed the incipient scene, had not Milton already begun with a council of devils. The volcanic landscape of Klopstock's hell is wisely confined to natural appearances: he builds no hall of fireworks, nor compresses the inherent colossality of his devils; but he aggrandises the nature of the surrounding scenery to their dimensions. The eruption of a volcano announces the return of Satan (whose arrival is copied from Milton's tenth book), and convenes the inmates of the abyss:

'Like huge islands uptorn from their deep seats,
Came loud-rushing, resistless, the princes of darkness to Satan;
Countless as billows advancing to burst on a mountainous sea-shore
Follow'd the rabble of spirits in thousands of thousands successive.
Stalking, they sang of their deeds to endless infamy sentenc'd,
Proudly striking their splitten, by thunder splitten, and hoarse harps,
Now dishallow'd and vocal to death-tones only. So mingle
Yells from the slaughter-field, where perish and murder the wicked,
Scatter'd abroad by the north-winds, roaring that ride in the midnight:
Echo hears, and aloud more wildly rebellows the bellow.'

This description is good, except the penultimate line. Why should north-winds, rather than south-winds, scatter the din of battle? The winds of midnight are of all others least likely to scatter it. But where stimulant ideas are excited, poets often forget to consider whether they naturally associate and belong to the place assigned them. If Klopstock's theatre surpass, his speeches fall short of Milton's: they abound less with arguments and maxims; more with flights of eloquence and writhings of emotion. They describe well the enkindled mind of the speakers; but they want drift, tendency to attain an end, and rather resemble soliloquies than addresses. Satan's speech is too expanded; the ironical narrative of Christ's infancy, however, is well placed: Adramelech's speech has been enfeebled in this final edition; the original blasphemy of it Klopstock could not abide even in his devil: Abbadona's speech contains much fortunate heroic parody.

The third book introduces Jesus and the twelve disciples at the foot of a mountain, surrounded by their several guardian angels. Selia, a seraph, drops abruptly from the sun, and asks from these angels a delineation of their respective wards. This affords an opportunity of offering a description of their various characters; an idea apparently drawn from that of the Grecian chiefs, given by Helen to Priam, on the tower of the Scæan gate. But how artificially is the imitation introduced, and how tediously executed! These are not the physical creations of a

poet, visible, audible, and active, but the moral portraits of a historian who sums up the characters he is interring.

The approach of the tempter to Judas Iscariot is illustrated by a simile of exquisite finish and beauty:

'So at the midnight hour draws nigh to the slumbering city
Pestilence. Couch'd on his broad-spread wings lurks under the rampart
Death, bale-breathing. As yet unalarm'd the inhabitants wander;
Close to his nightly lamp the sage yet watches; and high friends,
Over wine not unhallow'd, in shelter of odorous bowers,
Talk of the soul and of friendship, and weigh their immortal duration.
But too soon shall frightful Death, in a day of affliction,
Pouncing, over them spread; in a day of moaning and anguish:
When, with wringing of hands, the bride for the bridegroom loud wails—
When, now of all her children bereft, the desperate mother
Furious curses the day on which she bore, and was born—when
Weary, with hollower eye, amid the carcases, totter
Even the buriers. Till the sent death-angel, descending
Thoughtful on thunder-clouds, beholds all lonesome and silent,
Gazes the wide desolation, and long broods over the graves, fixt.'

These lines, particularly those comprehended between—*as yet unalarm'd the inhabitants wander*, and *amid the carcases totter even the buriers*—form a most striking and pathetic picture of the distress resulting from a pestilence: but, as they are introduced by the *allegoric* personifications of Death and Plague, they ought not to be terminated by the *mythologic* personification of an angel of death: the machinery should have been consistent. Nor ought the main figure of a simile to resemble so nearly the object of comparison, as an angel of death resembles Satan.

The fourth book convenes the Sanhedrim; in which Caiaphas the high-priest, and Philo a pharisee, press for apprehending Jesus, but Nicodemus and Gamaliel for tolerating him. Judas is finally introduced, and his testimony purchased by the prevailing party. This scene is, we think, the finest in the whole work: it has dignity, purpose, struggle, warmth, and nature. The orations have loftiness, variety, and force; the men are strongly impassioned and characteristically discriminated; and the whole transaction strictly belongs to the main business of the poem.

It is succeeded by the insipid episodical Platonic love-story of Cidli and Semida; and by the Passover, during which Jesus instituted a supper commemorative of his mission. This farewell meal abounds with tenderly pathetic circumstances; and the whole book is bespangled with many admirable similies: the exclusive daring of Philo is nobly compared:

'So when on mountains unclimb'd encamps tremendous a nigh storm,
One of the black huge clouds, most arm'd for destroying, advances
Bulging alone: while others but seise on the tops of the cedars,
This from the east to the west shall enkindle centennial forests,
Fire the haughtily-towering league-long cities of monarchs,
Burying homes of men in ashes and ruin, with thund'rings
Thousandfold.'

German hexameters rendered word for word seldom slide into English so well as these.

With the fifth book is introduced the visit of Omnipresence to Christ in the garden, his agony and bloody sweat. The journey of the Almighty is announced by *ten-thousanders* (so Klopstock calls the thunders which are heard at his setting off); and is measured by sun-miles, the distance from sun to sun. The inhabitants of the star Adamida see the godhead passing by. This star and our earth are twin planets, made at one time, and stocked at one time with similar Adams and Eves. In Adamida the forbidden fruit has not been gathered: it is already peopled brimfull with immortal men, women, and children, whose paradisial plenty, poetic piety, and patriarchal pleasures, are elegantly depicted. Criticism willingly winks at the inconsistencies, in favour of the attractions of this description of Eden retained. Abbadona, a penitent fallen-angel, who comes to behold the agony, although an episodical, is an interesting personage: he is always the most welcome of the supernatural beings. It was this worship of Christ by Abbadona, which Angelica Kauffman selected for the subject of the picture she painted and presented to Klopstock in token of her admiration.

The fourth volume opens with the sixth book of the Messiah, in which the arrestation of Jesus takes place. The apparition of a death-angel to Philo, when he threatens the capital punishment of Jesus, with the words—'I appoint to meet thee in the valley of Benhinnon; there shalt thou see my face again'—is a well-projected parody of the genius appearing to Brutus; but it is not fortunately executed. It wants, like almost every transplantation of Klopstock's, conciseness, simple grandeur, and paucity of impressive ornaments. Too much is said by the angel; too many things about him are described; nor is the second appearance better managed in the thirteenth canto.

The seventh book narrates the penitence and suicide of Judas, tragically and sublimely. The interference of Portia, the wife of Pilate, at the solicitation of Mary, the mother of Jesus, to obtain the release of the son, is conducted with nobleness, tenderness, and propriety. 'The mother of the Uncreated' displays 'a loftiness admired even by angels.' The

scourging, the crowning with thorns, and the sortition of the garments, are hurried over with prudent rapidity.

In the eighth book the crucifixion is effected. An eclipse—produced by the miraculous interposition of the star Adamida, which Uriel is ordered to guide between the sun and the earth—gives rise to a celebrated description:

'——Earth grew still at the sinking twilight; the twilight
Gloomier; stiller the earth. Broad ghastly shadows, with pale gleams
Streak'd more dimly and more, flow'd troublous over the mountains.
Dumb withdrew the fowls of heav'n to the depths of the forest;
Beasts of the field stole fearful to hide in the loneliest caverns;
Even the worm slunk down. In the air reign'd death-like silence.
Man, slow-breathing, look'd at the sky. The gathering darkness
Now was night. The star stood still (so Uriel guided),
Quenching the sun-light wholly. In horribly visible midnight
Veil'd were the world's wide fields. Sound was not. But Jesus
Hung on the cross, mute: mixt with his blood slow trickled the death-sweat.
Struck as with judgements of God earth lay. More struck to the inmost,
Stands not a friend by the corse of his far hence early departed
Friend: nor the man, that feels in its wholeness the loss of the noble,
Over the patriot's urn, who leaves unended a great deed;
Long unmoving he hangs on the holy ruin, and weeps not—
Shudders of anguish seise him at once. So broke on a sudden
Earth from its stillness, and quak'd. And with it Golgotha too quak'd
Up to the crosses summit. Now flow'd from the wounds of the victim
Faster the life everlasting, the streaming blood of atonement.
When the night-wrapt cross, with Golgotha, quak'd—overshadow'd
Deeper blackness the temple, and thee, O Jerusalem. Angels
Even beheld now first their pure light fade into evening.'

Of this passage, which a French writer not unaptly compares with the mystical sublimity of the Mahabharat, the finest portion is surely the episodical simile—the patriot mourning over a hero's urn. This sketch is wondrously beautiful; especially the

'Long unmoving he hangs on the holy ruin, and weeps not;
Shudders of anguish seise him at once.'

It is full of all that fine feeling for which Klopstock is pre-eminent: but it is misplaced. As a simile, it resembles too little the object of comparison; and, as a decoration, it mars the contiguous matter. The feelings of the heart are more stimulant than the scenery of nature: we forget the darkness,

which ought to be the object of attention, for this patriot mourning over a hero's urn. Here, the final delineation cannot be eclipsed: but if European religion should one day be appreciated at Benares by this poem, the divine sufferer himself might not appear so interesting a figure, as this patriot mourning over the hero's urn. Thus Poussin, after completing a classical landscape, often detaches attention from the prospect by some pathetic groupe in the foreground.

The ninth and tenth books consist of disjoined anecdotes of men and spirits, who come to view the crucifixion. Abbadona's approach in the disguise of an angel of light is borrowed from Satan's visit to Uriel, in Milton, and was worth borrowing. On the whole, these two books, and especially the latter, have as few prominent beauties of style as of conception. These beauties terminate when Jesus 'bowed his head and died.'

The fifth volume commences with the eleventh book of the Messiah; in which the mystical Christ separates from the dead body of Jesus, and hovers into the holy of holies. The veil of the temple rends; an earthquake is felt; and many bodies of the saints, which slept, arise. Not only crowds of individuals, who partake this select resurrection, are separately enumerated; but the whole process of revivification is repeatedly described with fatiguinguniformity: it is detailed with most elegance in the following instance:

'While yet Rachel spake, arose at her feet from the still grave
Softly aspiring a cloud, such as roses inchalice, an odour
As of a vernal bower, that scatters the snow of its blossoms.
Rachel's glory illumin'd the swimming vapour with lustre,
Golden and bright, as on morning-clouds are the fringes of sunshine.
Curious follow her glances the heaving mist; she beholds it
Hovering, shapeless as yet: it ascends, sinks, glitters, approaches
Nearer and nearer. She thinks on the ever-changeful creation,
Aye to remain unfathom'd in small as in great;—nor imagines
Yet how nearly akin is the floating radiant cloudlet,
Nor into what thy voice, Atoner, is soon to transform it.
Sudden the word Omnipotent sounds. Her angel is present.
Rachel swoons—she seems into tears of ecstasy melting,
Flowing adown some shadowy valley, or airily floating
Over a bank of flowers to pause, and awake on the fragrance
Newly created. At last she awakens indeed, and is conscious
Now that her soul has receiv'd its immortal and glorified body,
Heavenward gazes enraptur'd, and thanks the giver of life, God.'

The subsequent ejaculation, or hymn, is by no means comparable with this beautiful introduction. Joseph and Benjamin meet, and exult in an affectionate dialogue. The three martyrs of the fiery furnace, Azariah, Misael, and Hananiah, arise together. The resurrection of Isaiah, of Job, succeeds,

but without giving rise to songs of praise worthy of such bards.

The scene then reverts to the place of crucifixion. The dead body of Jesus is pierced by the centurion. The thief, on receiving the death-blow, passes into a state of beatitude. Moses, and other spirits of the mighty dead, visit Calvary.

The burial of Jesus is contained in the twelfth book. Its tediousness is seldom relieved by eminent passages; yet a graceful sketch is given of the angel Chebar. The grief of the Saviour's mother is neither well shown nor well veiled. Klopstock's attempt at a concentration of pathos into a single exclamation, about *the bloody crown*, is quite unsuccessful; it has nothing of the *Ventrem feri* of Agrippina, or the *So I am* of Cordelia, or the *Ist Hermann todt?* of his own Thusnelda. The filial tenderness of Jesus in recommending, while on the cross, to his beloved disciple the care of his parent, in the all-expressive and affectionate words *Behold thy mother*, had been narrated in the ninth book by Klopstock, with the moving simplicity of the gospel. Mary has now come to the sepulchre.

'She wrung her hands, and tottered and fell to the earth. They held her as they could, and sunk with her.'

They raise her up. She turns on John the red dim eye. *Behold thy mother!* were the words she should have uttered, to recall that parting with her dying son, and to mark the impotence of consolation in woe like her woe. Grief ever dwells on the last words of its object.

This is bold criticism—to suggest amendments in a Klopstock, and where the delineation of feeling is concerned. You, poets of sensibility! who kiss in tears the pages of the Messiah, and pray to Genius for such inspirations, pronounce, if it be rash.

The thirteenth book is filled with visits of pilgrimage, made at the holy cross and at the holy sepulchre by the celestial loiterers, the angels, patriarchs, and prophets. A hymn in dialogue, sung by Isaiah and Daniel, arouses and disappoints expectation. The moment of the resurrection—whether it be ill-prepared, whether the profusion of antecedent miracles diminishes its relative impression, whether it be described with a too rapid or promiscuous circumstantiality—does not excite so much surprise and joy as in the simple records of the Gospel.

The fourteenth book displays the astonishment of Mary Magdalen and different disciples on finding the sepulchre empty, and details the progressive revelation of the resurrection. Probably the often-quoted interview with Cleophas is the best part of this book, as it was highly valued by the poet himself. Much deference is always due to the opinion of an author concerning

his own compositions: he may over-rate the whole: but the relative excellence of the parts he is peculiarly likely to indicate with precise justice.

Apparitions of the re-vivified abound in the fifteenth division: it forms a dull collection of incoherent legendary anecdotes. The spiritual eclogue between Eve and the mother of Christ is peculiarly infantine. In the story of the seven sons martyred by Antiochus Epiphanes, a speech of their mother commands admiration, by the surprising turn of its forceful pathos.

The sixth volume unfolds a new society of spirits—those dead since the atonement. Anecdotes, and again anecdotes, fill the whole sixteenth book, which has neither progression, nor business, nor purpose. Souls come, as the poet himself says,

'—— now thick-rushing from the clouds, now drizzling.'

Antediluvians are delivered from purgatory in the seventeenth; which also includes conversations of the friends of Jesus in the garden of Lazarus.

In the eighteenth and nineteenth cantos the flagging wings of the poet are again exerted. Adam beholds, in dream, the last judgement, a process improperly begun before. There is some boldness of fancy in the decoration, some vigour of language in the description, of these visionary scenes. The pardon of Abbadona is read with eager joy. Yet too many individual cases are tried; almost all uncohering and episodical, disconnected with each other, or with the reward and punishment of the persons of the epopœïa. In Milton's vision of Adam, the representations are selected with more discretion, although tricked out with less pageantry. To this prophetic intervention succeed the apparitions of Christ in Galilee; and to them the ascension.

Hosannas, sung by successive festoons of angels at every soar of the interminable ascension, occupy the whole twentieth and concluding book. Even manna tires at last; and of these hallelujahs there are so many, that one would suppose the author had contracted for editing the whole psalter of the cherubs. The hymns are composed in various lyric metres: they are too carefully selected from the Jewish prophets, as they contain accounts of the plagues of Egypt, and the taking of Babylon, which have not even a mystical connexion with the present topic. They are seldom intersected by descriptive passages. We cannot but wish for a few of the picturesque, aërial, playful, angelic groupes of Ceva:

'Strepit æthere aperto
Læta phalanx, pennisque supervolat, arvaque inumbrat:
Pars florum manibus plenis effundere nimbos
—— alba super velamina: pars pedes ire:
Ille equitat croceas nubes, hic cruribus exit
E mediis nebulis, hic summis prominet alis:
Mille alii variis nectuntur in aëre nodis.'

At length Christ is seated at the right hand of the Father.

I. The plan of the Messiah was evidently not struck out at a single effort; it is all a picemeal soldering, instead of having been melted in one cast; and was printed as it was written, five books at a time, after intervals of years. Hence the fable wants proportion, cohesion, interest, and unity. Where there is no wholeness, there can be no care for the one great end. Nor does all the topical application of the poet overcome this constitutional imperfection of his work. The crucifixion, and the resurrection, ought to be the focuses of expectation, the centres of attraction, along the whole orbit of his cometary course: but we lose sight of them, for a galaxy of minute anecdotes, and a zodiac of mythological apparitions. What the action wants of extent as to time, the poet has endeavoured to supply by extent as to space, and beckons spectators from every cranny of the universe. He seems aloof and adrift in a crowded atmosphere of spirits and angels, where every little groupe is discoursing, and occasionally veers to look at the crucifixion going on: but instead of selecting the mightier business for record, he thinks every character in the throng worth describing, and gets bewildered in the infinitude of his task. No epopœïa exists, from which so many passages and personages could be struck out without mutilation. Distracted by this multiplicity of subordinate objects, the curiosity excited concerning each is inconsiderable. That headlong participation in the pursuits of the heroes, which vociferates with Hector for fire, is nowhere felt by the reader of the Messiah.

Every secondary incident should have found a place only in as much as it tended to advance, or retard, or influence, the grand catastrophe. An anxiety about the chief business of the poem would thus have been inspired and maintained. As it is, the parts withdraw attention from the whole: we see not the forest for the trees. Instead of bearing down on the point for which he is bound, and sailing with full canvass toward his main destination, Klopstock is continually veering. Beautiful or sublime as the islands and rocks may be which he thus brings into view, they indemnify not for his forgetting the voyage. We as willingly begin with the second book as with the first: as willingly stop after the eighth canto as after the tenth. The multiplicity of pietistic rhapsodies would weary even Saint Theresa. The thousand and one episodes of the second half of the poem have interrupted many a reader, and one translator (Mr. Collier too), in his determination to travel to the end. The Calvary of Cumberland, as well as the Christiad of Vida, has more neatness and roundness of fable, more simplicity and drift of plot, more apparent unity of

action.—There is, also, a Spanish Christiad, by Diego de Hojeda; but it does not merit peculiar criticism.

II. In majesty of action, it has been contended by the German critics, the Messiah excels all past, all possible epopœïas. Yet, perhaps, it is neither so natural, nor so just, to estimate the greatness of a deed by the rank of the personages, or the importance of the interests involved, as by the degree of passionate and intellectual effort called forth. If the actors in this hierodrama were all gods, their task might be incommensurate with their powers; and it would then appear to want majesty. Milton's war of the angels is, for this reason, less grand than a battle of Homer's men. The siege of Leyden, and the rebellion of North America, decided important interests of the human race: still, the characters employed being in every-day nature, the interest excited by them is too feeble for the poet's end. The capture of Jerusalem was a more important event than the skirmishes before Troy; but the personages engaged not being of so heroic a mould in Tasso as in Homer, the action of the Iliad is held to be the more majestic. In short, for the action of a poem to be great, its heroes must be great men; and these can only be created by their peers.

Let the philosopher weigh deeds by their consequences, and be as content to attain his ends with an army of dwarfs, as with a host of giants. The poet must choose the latter process, and single out, for exclusive conspicuity, the leaders and chieftains of his crowd. By the gifts of nature—strength of body and strength of mind—his heroes must prevail: if magic or mysticism be to cut the knot for them, assuredly they will disappoint. Homer's divinities, although they adorn and aggrandise, do not in reality influence the action of the Iliad; there is always a quantity of human effort at work, equal to the imputed effect on human affairs. But in Klopstock almost every effect is without an adequate cause; mysterious decrees of the hero in one capacity ordain his passive task in another; and we are tempted to inquire whether he want the sense, the power, or the will, to release his favourite souls from purgatory, without this apparently needless parade of painful crucifixion. Indeed, one fault or misfortune of Klopstock is his hyperorthodoxy. Those doctrines of the theologists, which wander furthest from common and natural sense, are precisely the ideas which he most delights to embody, and officiously to present in all the palpability of his poetic sculpture. The identity of different persons of the Godhead, the pre-existence of the unborn, the migrations of omnipresence, are scarcely marvellous enough for his transubstantiating fancy. His very luxury consists in

> 'Explaining how perfection suffered pain,
> Almighty languish'd, and Eternal died;
> How by his victor victim Death was slain,
> And earth profan'd, yet bless'd, with deicide.'

By endeavouring to sublimate his Jesus into a Jehovah, he unhumanises the most lovely of characters, and greatly lessens the sympathy, the personal attachment, the impassioned adherence, which a being more like ourselves might have inspired. The God man of Klopstock thus deprived of his humanity, is in point of pity, a loser: the temptation, the agony, the crucifixion, are no burthens to omnipotence: the resurrection no miracle, no triumph, no recompense.

The attempt to elevate other characters into fit companions for the Omniscient, produces on all the disciples a similar uninteresting effect: exalted above the pitch of human nature, they insensibly become aliens to our regard. They act and speak rather as the puppets of cherubim and seraphim, than as living, feeling, irritable sons of clay. Klopstock has been more successful in delineating the manners of Philo, Caiaphas, Pilate, and the other enemies of Jesus, than in pourtraying those of the disciples. His fancy tends, exclusively, to the heroic; and heroic manners are better suited to the Pharisee, the high priest, and the governor, than to the honest Galilæan fishermen. We lament that the poet has not introduced Paul among the enemies of Jesus: to have sown the seeds of his conversion would have excited interest.

III. Klopstock does not adhere with severity to one method of delineation; he frequently deserts the epic for the dramatic form, and, instead of introducing his speeches narratively, prefixes initials, merely, to the alterations of the dialogue. Indeed, those short speeches which abound in the Messiah could not have been employed at all, if always ushered in with a whole hexameter, like Homer's

Him thus answer'd again the king of men, Agamemnon.

Yet this licence has not conferred vivacity, because the speeches are mostly contemplative, not active; the effusions of bystanders, not the declarations of agents. We learn every body's opinion of what is going on, but that of the concerned. The sentiments of the personages, although often superfluous and unmotived, are, however, strictly appropriate: they have moral and local aptness; they wear the guise of the person and the country. No flower of Hebrew origin escapes the preserving care of Klopstock; but he never offends, as Milton sometimes does, by a misplaced paganism of imagery and illustration. Whatever he transplants loses wholly its raciness; yet this very precaution excludes some sources of variety. And he is too apt to loiter over his amendments, until he forgets the motive for undertaking them. In completing a picture for a simile, he will overshade the point of comparison, so that his ornaments resemble arabesques—the arabesques of Raphael, in-

deed—one cannot guess, at the branching point, in what the volute is to terminate. Sulzer is, perhaps, too anxious for the established formalities of manner: he warns his poet against sinking into the historical style: the attempt to narrate every thing splendidly is not less dangerous. In a long work, things must be related, which, although necessary to the story, are not adapted to interest. It is better to bury such parts in a plain shroud, than, by drawing attention, to secure disappointment: it is better to be, in such places, concisely historic than trailingly epic. The readers of the Messiah are always kept on the stretch: with a back-ground more modest, the radiant passages would have acquired a bolder relief. An innovation against which Sulzer forgot to warn, and which Klopstock hazards with good effect, is the interruption of hexameter uniformity, by the introduction of lyric metres, where hymns of the angels occur.

In the art of wording, Klopstock is no mean proficient. His epithets are chosen judiciously: they are often new, always impressive, not idle or too frequent, and usually adapted not merely to the substantive in general, but to the peculiar point of view in which it then attracts notice; so that they are what the Germans call *hitting* epithets, in contradistinction to such as miss their aim;—to use an analogous idiom, they all *tell*. Nor is his command and selection of phrase inferior to that of single words; but he often misapplies his opulence, and prodigally squanders an exquisite passage on the decoration of an insignificant episode.

Superfluity is, indeed, the leading character of his style. He appears to consider a liberal prolixity as the most radiant proof of genius, and to disdain any of the self-denying calculated retrenchments of taste. What Jeremy Taylor was in homiletic eloquence, Klopstock is in epic poetry. Both have expanded into a great book the life of Christ. Both delight alike in the ecstasies of piety, and the marvels of mysticism; they are continually ascending from the ground of fact into the pleroma of hypothesis, extolling the simplest sentiments to rhapsodies of inspiration, and consecrating the veriest accidents into primordial dispensations and mysteries of Providence. Both indulge a fickle, abrupt, interstitial style, which betrays every repose of the pen. Layers of affecting plainness and affected bombast, of scholastic jargon and oriental sensualisation, succeed each other without blending. Yet to both belong tongues of angels. Their words are sweet as manna, pleasant as nard, luxuriant as the bowers of Eden. But they pluck where they should cull. From their basketfuls of every-hued iris, roses, and jasmine, might have been woven a garland for hovering seraphs to wave in triumph over their hero. They prefer to scatter the indiscriminate plenty beneath his foot-fall. Bishop

Taylor is, indeed, one of the English writers who has most contributed to tinge the mind of Klopstock: Milton, Young, and, if we mistake not, Mrs. Rowe's Letters from the Dead to the Living, are also of the number; but it is not always as interesting, as it may be meritorious, to track this enthusiastic writer in his own snow.

IV. It is not easy to separate, or rather we have not abstained from confounding, observations on the characters of this epopœïa, with those which, according to Sulzer's imprecise plan of analysis, ought merely to have respected the majesty of its action. What can we now add? That human beings are most interesting when they are most human; that, as the restraints and artifices of education, in private life, form praiseworthy characters, which, while they extort admiration, elude sympathy; so the hyperboles of poetic idealisation usually terminate in portraying faultless monsters, which one is surprised not to fancy, without being surprised into fancying. Surely the disciples and their master might have been busied in a manner to render the plot of the sanhedrim against their safety an object of greater solicitude and odium. The author of the Odyssey would have described, in picturesque detail, those familiar patriarchal employments of the Galileans, which no native Sannazarius had painted, their unaffected manners, their easy hospitality, their generous industry, their sweet equality. Knowing that a hero is still great in the cottage of a swineherd, he would not have feared to involve his personages in the humble every-day business of life, to repeat their table-talk, to introduce their domestic distresses, and to make us acquainted with their personal peculiarities and foibles. He would thus have founded a strong anxiety for their safety. Magdalen, a saint so feelingly worshipped by the southern sects of the Christian world, is scarcely heeded in the Messiah:—only on the superhuman beings is attention suffered to repose. Those characters which, like Philo's, are prominently drawn, soon cease to mingle in the action: those which, like the disciples, continue in the action, are not prominently drawn.

V. But if, from such general animadversion on the plan and manners, we turn to a particular examination of the perpetual beauties of style and composition, to whom may not Klopstock confidently be compared? There is usually a wide-winged colossal sublimity in his imagery, which outsoars all precedent, which is worthy of Young, now that he is expanded into a seraph. There is often a tenderness yet a poignancy in the pathos, which reminds us of Euripides, and recalls to us Tacitus. There is, at times, a fullness of expression, a polish and a force of diction, as if obtained by the joint use of Tasso's file and Milton's hammer. But short efforts suit Klopstock best. He darts too high to fly long. His lyric, therefore, surpass

his epic undertakings. In the perfection of minute parts he especially excels. Produce his comparisons, and Aikin will tremble for the similes of Milton—his descriptions, and Delille will question the inimitability of Virgil—his lyric passages, and Lowth might weigh them against the reliques of Isaiah. The bishop, however, would find him wanting; for those odes of Klopstock, which really approach the best Hebrew remains, do not form parts of the Messiah. And, after all, what are fine passages, and beauties of detail—numerous and intense as they may be? Miniatures at best—miniatures by Van der Werff, which to the grace and beauty of the Italian unite the truth and finish of the Flemish school: but they must not be hung against the walls of the Sixtine chapel. We want to view the Last Judgement of Michael Angelo—away with such rabbit's-hair pencilling! whereas the pictures of Milton are the frescoes of that wall.

From the twenty thousand lines, of which the Messiah consists, a prudent author would have expunged about one half, for feebleness, repetition, or irrelevance: so that the mass of excellent composition, which is chiefly to be sought between the second and eighth cantos, does not exceed that of the Paradise Lost, supposing it curtailed in like manner of what the critics censure for extravagance, ignobleness, or pedantry; such as Satan's journey, the angelic war, Michael's narrative, and other thinly scattered passages, which may collectively amount to one sixth of the whole. Poetry, like ore, is estimated not by the coarseness, but by the proportion of its alloy; and is never valued for its bulk but for its richness. If Milton, therefore, contain about one sixth, and Klopstock one half of dross, the latter is the inferior specimen.

Some German critics have called Milton the Homer, and Klopstock the Virgil, of modern religion. The comparison will not bear a very close inspection. Homer is unquestionably the greatest genius that ever undertook epic poetry: but he is not the polished artist. His observation is ubiquitary; his invention is unprecedented and inexhaustible; his style is omnipotent; but it is unambitious, garrulous, and at times slovenly, rising and sinking with his subject. He resembles those shapely human bodies, that grow up in the ruder stages of society—which have every exertion at command, combining the strength of Hercules and the swiftness of Hermes—but which, when unmoved by passion, spread in listless indolence. Virgil, with very inferior talent, exerts a greater degree of art; his whole capital of idea is borrowed; he is entirely the poet of precedent, an industrious gleaning translator. His style is level, neat, and elaborate, never precipitous, never low. He resembles his contemporary Pylades the dancer, who only showed himself in attitudes worthy of Apollo; who, by trained dex-

terity, could imitate with applause the gait of force or speed, but without possessing the native vigour to excel in either.

The intellectual powers of Milton surpass those of Virgil. There is more energy, more soul in his diction, in his personages; what he writes stimulates more during perusal; but he is a poet of the same sort. He, too, composes by means of his reading: he, too, collects and selects his descriptions and comparisons, his maxims and characters, from the works of his predecessors. His style is more condensed, thoughtful, harsh, and unequal than Virgil's; but it is also the attentive style of a toiling artist, who is pursuing a different idea of perfection.

Klopstock belongs to quite another class of composers. Poets draw from nature, from art, and from idea. They may owe their materials chiefly to observation, chiefly to reading, or chiefly to reflexion. They may delight in describing the phænomena of their experience, in compiling the treasures of their study, or in exhibiting those substitutions of the fancy, which the senses sometimes, and sometimes books, have suggested. Homer is surely of the first, Milton and Virgil of the second, but Klopstock of the third of these classes. He is the poet of *reflexion*, in the stricter sense of the word: he copies idea; he draws from the picture in his own imagination, even when he derives the hint of it from any preceding writer. His plagiarism is never occupied, like Milton's, in mending the passage which he means to borrow, but the scene which he means again to describe. In whatever he transfers, therefore, the point of view, the colouring, the locality, the distribution changes; circumstances vary, and personages thicken on his canvass. This practice of second-hand painting is unwise: such sketches are apt, as artists say, to want *the solid*. And, in fact, the scenery of Klopstock is always illuminated by a moony twilight, a misty glory, an intangible rainbowy lustre, which diminishes the impression of reality. To dream sights is the felicity of poets; it is remarkably that of Klopstock; he oftener looks within, and seldomer without, for objects than any other son of fancy. The vivid hues of his decorations, on returning to the narrative, melt into thin air; spectres cluster about his fact, and dissolve it into phantasm. His mountains seem as it were clouds, his groves empyreal palm, his cities suburbs of some new Jerusalem: his gorgeous palaces, his solemn temples, all exhalations, the fabric of a vision.

Religious zealotry and German nationality have occasionally bestowed on the author of the Messiah excessive applause; yet, when every allowance is made for what is temporary and local in opinion, enough of merit no doubt remains to place his work among the lasting monuments of mighty minds. Posterity will station him, we think, nearer to Macpherson in rank and quality, than to any other of the distinguished

epic poets. Both err by a too frequent recurrence of analogous imagery, and by an unvarying, long-drawn plaintiveness of tone; both delight by a perpetual majesty of style, and by the heroic loftiness and purity of the manners of their personages. Is it not glory in the highest to be the Ossian of Zion?

The foregoing remarks will perhaps be accused of needless severity, but surely not of blindness to merit. Literary art has declined in Great Britain, partly for want of sharper criticism. By welcoming mediocrity with politeness, and genius with unqualified worship, both are soothed into contented repose too soon, and rest satisfied with efforts below their strength, and below their duty. Reputation is not so cheap an acquirement in the manhood of literature, as in its infancy. It is no longer enough to rival the eminent *domestic* models; a competition with the classics of Europe must be begun, if this nation be to recover its relative rank in literature. But the last infirmity of noble minds is no more, either in the active or the literary world. More applicable now than in Spenser's time is the affecting plaint of Calliope:

'For they to whom I used to apply
The faithful service of my learned skill,
The goodly offspring of Jove's progeny,
That wont the world with famous acts to fill,
Whose living praises in heroic style
It is my chief profession to compile;

'They, all corrupted through the rust of time,
That doth all fairest things on earth deface,
Or through unnoble sloth, or sinful crime,
That doth degenerate the noble race,
Have both desire of worthy deeds forlorn,
And name of learning utterly do scorn.

'Ne do they care to have the auncestry
Of the old heroes memoriz'd anew;
Ne do they care that late posterity
Should know their names, or speak their praises due,
But die forgot from whence at first they sprong,
As they themselves shall be forgot ere long.'

ART. II.—*Versuch einer Teutschen Synonymik, &c. Halle.* 1802.

Attempt at a German Synonymy. By J. A. Eberhard. Halle. 6 vols. 8vo. 2l. 12s. 6d. bound. Imported by Bohn.

THE word *synonym* is compounded of the Greek preposition συν *cum*, and ονυμα *nomen*: it means therefore a *fellow-name*. Those words are termed *synonymous*, which describe the same things by other names. To *synonymize* is to express one thought in different terms. *Synonymy* is the use of synonyms.

Some languages, like the Greek and German, are self-derived. When they have occasion to designate fresh objects, they do it by joining, in a new and definitive manner, terms already in use. They have been taught, for instance, to name the elements of modern chemistry by internal resources: *oxygen*, *sauerstoff*. In such languages, no two words are equipollent, no distinct expressions have quite the same signification.

Other languages, like the English, have been formed by the confluence of several tongues. Some Gothic dialect, the Caledonian probably, forms the basis of the English language; and the French, which with the Italian and Spanish may be considered as a Latin dialect, has mixed with it so abundantly, that it depends on a writer's choice whether the northern or southern diction shall predominate. In such languages, many words are wholly equivalent; when the radical meaning is one, and the metaphorical application analogous, any distinction is merely oral. *Freedom*, *happiness*, are Gothic terms; *liberty*, *felicity* are Latin terms, which are not merely similar, but identical in meaning.

Cicero, the greatest artist in composition, willingly employed himself in the discrimination of synonyms. He thus analyses the substantives *labor* and *dolor*.

'Interest aliquid inter *laborem* et *dolorem*; sunt finitima omnino, sed tamen differt aliquid; *labor* est functio quædam vel animi vel corporis gravioris operis vel muneris; *dolor* autem motus asper in corpore..... Aliud, inquam, est *dolere*, aliud *laborare*. Cum varices secabantur Cneio Mario, *dolebat*; cum æstu magno ducebat agmen, *laborabat*.'

He thus distinguishes the adjectives *gratus* and *jucundus*. In a letter to Atticus, who had sent him bad news, he says:

'Ista veritas etiamsi *jucunda* non est, mihi tamen *grata* est.'

And in another letter, announcing the death of his daughter Tullia, he writes:

'Amor tuus *gratus* et optatus; dicerem *jucundum*, nisi hoc verbum ad tempus perdidissem.'

He thus discriminates the verbs *amare* and *diligere*.

'Quis erat qui putaret ad eum amorem quem erga te habebam posse aliquid accedere? Tantum accessit, ut mihi nunc denique *amare* videar, antea *dilexisse*.'

Again:

'Quid ego tibi commendem eum quem tu ipse diligis? Sed tamen ut scires eum non a me *diligi* solùm, verùm etiam *amari*, ob eam rem tibi hæc scribo.'

Quintilian, who lectured on rhetoric at Rome with an applause which his printed Institutes rather account for than justify, has occasionally digressed to examine synonyms. In the sixth book, c. 3., for instance:

'Pluribus autem nominibus in eâdem re vulgò utimur: quæ tamen si diducas, suam propriam quamdam vim ostendent. Nam et *urbanitas* dicitur: quâ quidem significari video sermonem præ se ferentem in verbis et sono et usu, proprium quendam gustum urbis, et sumptam ex conversatione doctorum tacitam eruditionem: et denique cui contraria sit rusticitas. *Venustum* esse quod cum gratiâ quâdam et venere dicatur, apparet. *Salsum* in consuetudine pro ridículo tantùm accipimus; naturâ non utique hoc est; quanquam et *ridicula* oporteat esse falsa. Nam et Cicero, omne quod salsum sit, ait esse Atticorum, non quia sunt maxime ad risum compositi; et Catullus cum dicit

'*Nulla in tam magno est corpore mica salis;*

hoc dicit, nihil in corpore ejus esse ridiculum. Salsum igitur erit, quod non erit insulsum; velut quoddam simplex orationis condimentum, quod sentitur latente judicio velut palato, excitatque, et a tædio defendit orationem. Sane tamen, ut ille in cibis paulo liberalius aspersus, si tamen non sit immodicus, affert aliquid propriæ voluptatis: ita hi quoque in dicendo habent quiddam, quod nobis faciat audiendi sitim. *Facetum* quoque non tantum circa ridicula opinor consistere: neque enim diceret Horatius facetum carminis genus naturæ concessum esse Virgilio. Decoris hanc magis, et excultæ cujusdam elegantiæ appellationem puto. Ideoque in epistolis Cicero hæc Bruti refert verba,

'*Næ illi sunt pedes faceti, ac deliciis ingredienti molles.*

Quod convenit cum illo Horatiano

Molle atque facetum Virgilio.

Jocum verò accipimus, quod est contrarium serio. Nam et fingere, et terrere, et promittere interim jocus est.

'*Dicacitas* sine dubio a dicendo, quod est omni generi commune, ducta est: propriè tamen significat sermonem cum risu aliquo incessentem. Ideo Demosthenem urbanum fuisse dicunt, *dicacem* negant.'

The first book, expressly consecrated to the discrimination of synonyms, is a Greek work of Ammonius, the son of Hermias, who flourished in the sixth century. The original edition of this treatise is appended to a Greek dictionary, printed at Venice in 1497; but it was edited with the works of other grammarians at Leyden by Valkenaer in 1739; and published apart at Erlangen in 1787, by a namesake of the author, under the title Αμμωνιου περι ὁμοιων και διαφορων λεξεων.

Among the *Auctores Linguæ Latinæ*, collected and edited by Dionysius Gothofredus, there is a chapter on synonymy, picked from ancient grammarians. Several moderns, Ausonius Popma, Richter, Braun, have compiled, in this department of Latin

philology, additional materials. Dumesnil is the most celebrated.

The first regular treatise of the moderns exclusively consecrated to the comparison of synonyms, we believe to be that of the abbé Girard; the publication of which obtained for him a seat among the academicians of France. His first edition is dated 1718, his enlarged edition 1747. His work is generally known: it is executed with elegance. The refinements of usage he detects with sagacity, and records with perspicuity; he seldom errs in the valuation of a word, and seldom fails in communicating exactly his estimate; but he omits to analyse the causes of his results, and never seeks in historical etymology for the reasons which attach to the several synonyms different sets of accessory ideas. This work was republished in 1776 with additional articles by Beauzée: other supplementary matter occurs in the Encyclopédie. A distinct treatise on French synonyms, by the more careful Roubaud, appeared in 1787 at Berlin.

Of Girard's work Dr. Trusler published in 1766 a partial abstract. Those words, which were common to the French and English languages, and which retained in both the same relative value, were numerous enough to supply a large stock of translated articles: these were interspersed with original definitions of some contiguous terms peculiar to ourselves. This neat and useful work attained a second edition in 1783: it will not be superseded by the subsequent but inferior attempt of Mrs. Piozzi.

In 1783, also, was printed at Berlin a second edition of Stosch's Essay toward defining German words of like meaning. Without the elegant precision of Girard, without his dexterous choice of examples, which makes instruction both amuse and tell, the German synonymist has produced a work of fuller and sounder information. It is voluminous, it is heavy, it is scholastic, it is diffuse, it is too metaphysical; but it frequently explains the reason of the profusely collected facts. Without the etymological method of Stosch, it is impossible to appreciate usage; to discern how much is unalterable in habit; or in what direction we may slide into untried propriety. So much of meaning as inheres in the radical and primary signification of a word is immortal; but that which has accrued from casual application may die out and disappear.

Eberhard, the author of the volumes before us, has greatly improved on the previous labours of Stosch, by abridging and condensing them; by studiously consulting the dictionary of Adelung for corrective and additional matter; and by the composition of numerous articles wholly new and very instructive. Yet even Eberhard falls short of the possible perfection of a synonymist. He reasons too much *a posteriori* from usage; too

little *a priori* from etymology: he oftener supplies the *what* than the *why* of practice, and sharpens instinct instead of unfolding reason. He is a neater not a clearer writer than Stosch; his matter is ampler, not purer; his instances are more lively, not always more convincing: he excels Stosch in taste of redaction and comprehension of terms.

'The greatest beauty of writing' (says our author in his preface, p. xxxiv.) 'is *precision* of expression. It is essentially connected with correctness of thinking; for who can transfer his thoughts with entire exactness of contour, and significancy of accessory ideas, who does not form them definitely, and who cannot find up among the whole mass of kindred terms, the *only* word which represents the very shade and shape of the idea in his mind?

'The beauty of precision derives from many sources: partly from a gratification of the reason, which lies at the bottom of most pleasures of the mind. This feeling is produced by that just harmony between thought and expression, the result of a rational choice, which leaves nothing to blind chance, but is decided, even in the least things, by the best motives.

'To this sympathy with an author's judicious and perpetual exertion of intellect, may be added the exercise of personal penetration, as another source of our delight in precision of style. Whatever renders remarkable to us a hitherto unobserved difference between terms, bestows new powers of definition, and gives, as it were, a lesson in the art of drawing to the mind. Lessing, who, in the fullness, grace, and vividness of his imagery, is equalled or excelled by other stylists, surpasses them all in precision: and this gives to his most fugitive essays and unmethodised productions, nay to every private letter, a charm which others vainly emulate.'

The study of synonymy is well adapted to teach precision of expression, and, by a necessary consequence, accuracy of thinking; it exercises the penetration, and improves the critical skill; and it tends to diminish and settle those verbal disputes, which, in theology, morality, science, indeed in all the branches of philosophy, have so often divided men into factions, for want of understanding each other.

We should willingly translate some specimens of this copious and excellent work: but the parallel words of different languages seldom agree so exactly as to allow a transfer of definition. The first article will suffice to show how untranslatable for any practical purpose such materials are.

'*Aas* (carcase). *Luder* (carrion). Both these words describe the remains of dead bodies; the first not of beasts only, but of men. One may say: The dead were left so long on the field that beasts of prey dragged about the *carcases*. The body of man is after death but a *carcase*, the nourishment of worms. *Carrion* is only applied to the remains of dead animals: hence it is a less noble expression than *carcase*.' Eberhard.

'*Aas* (carcase) being derived from *to eat*, originally meant any body destined for the food either of man or beast, and is so used in Luther's bible, (Gen. xv. 10 and 11). Now it is used only for the food of beasts, and is not applied to butcher's meat, but is used of human bodies. STOSCH.' *

The words are arranged in the alphabetical order of the most generic terms in the series; the articles extend through six octavo volumes: a sufficient index facilitates reference and completes the work. To those who know only their own language, the study of synonymy may be necessary, if they aspire to write it with purity and propriety. But to the etymologist, it is in a great degree useless: he will write with more precision who keeps in view the radical meaning of his terms, than he who seeks an authority for every application of them. Without etymology, accuracy may acquire correctness, but will not attain precision.

ART. III.—*Bragur. Vol. I.—VII.* 8vo. Leipsic. 1802.

THIS periodical work, conducted by Frederic David Gräter, respects the mythological and philological antiquities of the Gothic nations; and contains a number of original antiquarian dissertations interesting to the whole north of Europe. A table of the contents will best explain its plan.

'Vol. I.—The Death-song of Regner Lodbrog—Dissertation on the Nornies—Translations from the older Edda—Dissertation on the Valkyries—Two Songs from the Havamal—Dissertation on Valhalla and its Heroes.

Vol. II.—Werdomar's Dream—On the Spirit of northern Poetry and Mythology—On the Minstrels of the Germans—Tyrfing, a Romance—Cosmogony of the Edda—Halli and Leikner, a Romance—Small Poems—Notices of Manuscripts, and other philological Matter.

Vol. III.—Sayers's Descent of Frea, from the English—On Druids, Bards, Skalds, Minstrels, Minnesingers, and Mastersingers—Spirit of northern Poetry and Mythology continued—Tyrfing continued—Extracts from the Edda—Small Poems—Philological Varieties.

Vol. IV. Spirit of northern Poetry and Mythology continued—On Mastersingers—Rhapsody on German Antiquity—On early Scottish Poetry, from the English of Tytler—On German popular Poetry—Miscellanies.'

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* In our language, on the contrary, no expression is more common than that of a *carcase*-butcher. REV.

The fifth and sixth parts are deficient in the set transmitted to us. The seventh contains

'Eric the Wanderer—Tyrfing continued—On the human Sacrifices of the ancient Germans—Miscellanies—On the Employment of northern Mythology by the Orator and the Painter—On the Conversion of the Followers of Odin to Christianity—Poems—On proper Names—Spirit of northern Poetry and Mythology continued.'

From this catalogue of the matter translators may be able to judge how far it can be made to yield any tributary materials employable here: an entire translation is out of question; but there are disquisitions which throw light on the conduct and credulity of our forefathers, of which patriotism would enjoy the detail, and taste approve the importation. One of these, that we may do our part in assisting to domesticate foreign information, shall here be translated.

'ON ANCIENT NORTHERN LITERATURE.

'All that the Scandinavians and Icelanders have written in their native languages, concerning their fabulous or real history, may be included under the denomination of ancient northern literature. From this, the Anglo-Saxon and Old-German literature should be separated, as both these would be too defective, without the religious and Christian writings they contain, to throw any very important light on the manners, opinions, deeds, and origin of our forefathers. The northern literature is, besides, rich enough to deserve being considered as a separate branch of study.

'The oldest works consist merely of poems. Somewhat later occur histories and historical romances, both called *sagas* when in a metrical form. Lastly come the annals, chronicles, and law-books.

'The poems of the skalds are chiefly to be sought in the sagas. The manuscripts of these ancient northern works were at first preserved in Iceland; but the largest collections of them now subsisting are those in the Danish libraries of Kopenhagen, and those in the Swedish archives at Upsal.

'Sweden first began, under Gustavus I., to collect northern manuscripts: and this was pursued with increased zeal under Gustavus Adolphus. In the year 1661 Jonas Rugman, a native of Iceland, who studied at Upsal, was sent, at the expense of Sweden, and by the recommendation of Olaus Verelius, into Iceland to obtain manuscripts, which form the principal basis of the Upsal collection. Animated by his example, his countryman Thormoder Torfveson (or Torfæus) went over Iceland for a similar purpose. He had letters from Frederic III. to the bishops Bryniolf Svenson (Suenonius) and Gisle Thorlakson (Thorlacius), who were commanded to assist him in collecting Icelandish records.

'In the year 1666, on the proposition of the chancellor count Magnæus Gabriel de la Gardie, it was resolved to found an antiquarian college at Upsal, whose president was to be the national

chancellor for the time being. A year afterwards it received instructions to draw up and put to press whatever might seem conducive to the explanation and preservation of Gothic or Scandinavian antiquities. For this purpose a hall of meeting was set apart, and an engraver and a type-founder engaged by the institution. Another expedition to Iceland was proposed, and Peter Salan appointed for the voyage; but this was relinquished: and a native of Iceland, Gudmunder Olson, was induced in 1680 to undertake the task of translating such manuscripts as were in the ancient dialect of his country. His brother Helge Olson was called to his assistance, and returned in 1683 to Iceland, in search of further manuscripts. He brought many to Sweden. In 1685 the antiquarian college was transferred from Upsal to Stockholm.

'This antiquarian zeal of the Swedes at length drew the attention of the Danes; and king Christian V. published an edict prohibiting the exportation of manuscripts from Iceland, or the sale of them to foreigners. At the same time Thomas Bartholin (Bartholinus) was delegated to Iceland, with introductions to the governor Heidemann, for the purpose of making a collection of Icelandish antiquities.

'About twenty years later, the celebrated Arnas Magnusen (Magnæus), professor of antiquities at Copenhagen, went with Paul Widalin to Iceland, and made so careful a search for ancient northern manuscripts, that it is not probable any thing of consequence should henceforth be discovered. In this way was obtained the largest collection of Scandinavian manuscripts that had yet been made; which, during the professor's life, were in his own custody, and on his death, in 1730, became the property of the university of Kopenhagen, in whose library they were deposited. This truly zealous antiquary bequeathed all his property for the support of antiquarian studies; and set apart an annual stipend for two persons, who were to consecrate their labours to the translation, annotation, and edition of these manuscripts, under the inspection of a committee appointed by the heads of the university. In 1760 this foundation was completed, and ratified by the king.

'As soon as the more celebrated scholars of Denmark got to the head of this institution, (Luxdorf, Suhm, Langebeck, Finnsen, Kall, and Mollmann, were on the committee in 1772,) its beneficial effects were perceived. Long ago some sagas had been printed in Iceland, among which those dated Skalholt are peculiarly scarce. Others appeared in Sweden and Denmark, under the care and inspection of Olof Rudbek the elder, Verel, the two Peringskiolds, Renhielm, Biörner, Salan, Brockmann, Thorarin Erichson, Mortenson, Resen, and others, whose application and celebrity were considerable. But all these editions are inferior in critical merit, to those which have appeared under the auspices of the managers of the Magnæan institute.

'The first work edited by them was the Kristni-Saga: the latest, which has reached the writer, the Edda of Sæmund. Luxdorf, Suhm, Thorlakson, Kall, and Baden, were then the overseers of the institute.

'It is well known how much northern literature is indebted to

Suhm. Not only his personal learning and taste have been industrious in scattering light over the different branches of northern history, antiquities, and mythology; he also assists, with a more than princely liberality, the editors and the publication of northern documents. His own voluminous collections (of which the selling price is fifty dollars) he is perpetually presenting to any man of letters, introduced to him as a person delighting in northern palæosophy. To him the curious are indebted for the beautiful editions of Island's Landnama-bok, the Orkneying a Saga, the Vigaglums Saga, and many more.

'An English scholar of eminence has lately acquired rank among the promoters of septentrional literature, by the edition of some sagas, the reverend James Johnstone, late chaplain to the British embassy in Denmark, and now of Megara Cross in Ireland.'

The following chronological list of the editions of northern sagas may be convenient both to authors and collectors.

'1594 Norske Kongers Krönicke, &c.—Kopenhaven. A Chronicle of northern Kings to the Year 1263, edited by Jens Mortenson, preacher at Slangerup.

1633 Snorre Sturlesens Norske Kongers Chronica, &c. A Chronicle of northern Kings, by Snorro Sturlesen; edited by Ole Worm (Olaus Wormius). The translator's name was Peter Clausen, and he was employed in 1599. The work did not appear until after his death.

1658 Halfdani Nigri Historia, Latine versa a Thorarino Erici.—Hafniæ.

1664 Gothrici et Rolfi Westrogothiæ Regum Historia; e MS. edidit Olaus Verelius.—Upsaliæ. A double title-page; one in Swedish is prefixed.

1665 Edda Islandorum; Resenii. Hafniæ. Containing also
Philosophia antiquissima Norvego-Danica dicta Voluspa; Resenii.—Hafniæ.
Ethica Odini, vocata Haavamal; Resenii.
Olaf Tryggwasons Saga; edidit Verelius.
A Swedish version accompanies the Icelandish text.

1666 Herrauds och Bosa Saga; af Olao Verelio. Icelandish and Swedish. Printed at Upsala.

1670 Norlands Chrönika; a Scandinavian Chronicle and Glossary, translated by Jonas Rugman, at the instigation of Grotius; and probably printed by Peter Brahe, at Wüsinsborg.

1671 Hervarar Saga; Olai Verelii. A second edition was made in 1674, with an Appendix of Notes by Rudbek, Professor of Medicine. 4to.—Upsaliæ.

1673 Woluspa; Resenii.—Hafniæ.

1675 Sanct Olaffs Saga; af Johann Hadorff. Printed at Stockholm, and ornamented with an engraving of St. Olave.

1676 Thorstens Vikingsons Saga; edited by Rudbek, at Upsal.

1680 Thorstens Vikingsons Saga; a second edition, superintended by J. J. Reenhielm.

1687 Gotländinga Saga; by Hadorff.—Stockholm. A Swedish version; and the laws of Gothland are appended.
1688 Sagan Landnama. 4to.—Skalhollte.
1688 Schedæ Ara Presiz Froda um Island.—Skalhollte.
1688 Christendoms Saga. 4to.—Skalhollte.
1688 Grönlands Saga. 4to.—Skalhollte.
1689 Saga Ofafs Tryggvasonar. 4to.—Skalhollte. The five foregoing Articles were all edited by Bishop Thorlakson (Theodorus Thorlacius), dedicated to Christian V., and printed by Henry Kruse.
1690 Fragmentum Msti. Runici Hialmars och Ramers Saga; edited by Lucas Halpap, with a vernacular interpretation. —Upsal.
1691 Historia Olai Tryggwæ Filii; edited by Reenhielm.—Upsal.
1693 Fortissimorum Pugilum Egilli et Asmundi Historiam; illustravit Petrus Salanus. 4to.—Upsalæ.
1694 Sagann af Sturlauge hinum Starfsama; af Gudmund Olofsson, Regio Translatore Linguæ antiquæ.—Upsalæ.
1695 Illuge Grydar Fostres Historia; af Gudmund Olofson.—Upsalæ.
1696 Aræ Multiscii Schedæ de Islandia; was begun to be printed at Oxford, under the inspection of Christen Worm, afterwards bishop of Sielland, but never completed. It was sold with a new title-page dated 1717 or 1716.
1697 Heimskringla: sive Historiæ Regum septentrionalium a Snorrone Sturlonide conscriptæ, quas Notis illustravit Jo. Peringskiold. 2 vol. folio.—Stockholmiæ.
1697 Kœtilli Hœngi et Grimonis Hirsutigenæ Historia; in Latinum translata per Islefum Thorlevium.—Upsalæ. The volume contains two other sagas not noticed in the title-page—Historia Orvari Odde, and Historia Hedini et Hugonis.
1699 Thorsten Vikingsons Saga by Rudbek.
1710 Historia Hialmari Regis Biarmlandiæ; edited by John Peringskiold.—Holmiæ.
1715 Wilkina-Saga; also by Peringskiold.—Stockholmiæ.
1719 Sogubrot; also by Peringskiold.—Stockholm.
1720 Hialmters og Olvers Saga; by Peringskiold.—Stockholm.
1722 Asmund Kappebanes Saga; by the same.—Stockholm.
1732 Grönlands Saga; with a Danish version; by A. Bussæus.—Kopenhaven.
1738 Arii Froda Schedæ; also by Bussæus.—Havniæ.
1737 Nordiska Kämpa Dater; edited by Eric Julius Biörner. Folio.—Stockholmiæ. This volume contains a great variety of sagas.
1746 Hyperboreorum Edda Studio Johannis Groanson. 4to.—Upsalæ.
1750 De Yfverborna Atlingars eller Suiogöthars ok Nordmänners Patriarkaliska Lära; edited by Goranson. 4to.—Stockholm. This volume contains the Voluspa, and is in fact a continuation of the preceding.
1756 Monumens de la Mythologie et de la Poési des anciens Scandinaves; par Mallet. 4to.—Copenhague.

1756 Nokrer Marg-Frooder Sögu-Thatter. A Collection of Sagas edited by Biörn Marcusson, and printed in quarto at Hoolum.—There is also an octavo collection of Sagas printed the same year, at the same place, by the same editor: containing different materials, of which the precise title is unknown to the compiler of this catalogue.

1757 Snorre Sturlesen's Norske Kongers Krönike, edited by Peter Clausen. 4to.—Kiöbenhaven.

1762 Sagan om Ingwar Widtfarne; edited by Nils Reinhold Brockman. 4to.—Stockholm.

1763 Five Pieces of Runic Poetry.—London.

1768 Speculum Regale; edited by Halfdan Einersen. 4to.—Soröe.

1770 Northern Antiquities. 2 vol. 8vo.—London.

1772 Sagan af Niali Thorgeirssyni; edited by Olaus Olavius. 4to.—Kaupmannahaven.

1773 Kristni-Saga. 8vo.—Hafniæ.

1774 Islands Landnama-bok; edited anew by Johannes Finnæus. 4to.—Havniæ.

1774 Annales Biörnonis de Skardsa. Vol. I. Edited by Olaus Olavius.

1775 Ditto. Vol. II. Edited by Magnus Ketilson. 4to.—Hrappseyæ.

1775 Sagan af Gunnlaugi Ormstungu ok Skalldrafni. 4to.—Hafniæ.

1777 Bodvarsynes Rumur af Hervoru Angantyrsdottur. 3 vol. 8vo.—Hrappseyæ.

1777 Heimskringla edr Noregs Konunga-Sögor: the chronicle of Snorre Sturleson edited by Gerhard Schöning. Havniæ. Many sagas are appended.

1777 Sæmund's Edda, by J. Schimmelman. Stettin.

1778 Hungurvaka.—Hauniæ.

Aefi og Minning Magnusar Gislasonar.—Kopenhaven.

1779 Danske Sange af det äldste Tidsrum; edited by Sandvig.—Kopenhaven.

1780 Orkneyinga Saga; edited by Jonas Jonæus.—Hauniæ.

Rymbegla; edited by Stephanus Biörnonis.—Hauniæ.

Anecdotes of Olave the Black; edited by the Rev. James Johnstone.—Copenhagen.

1782 The Norwegian Account of Haco's Expedition against Scotland in 1263; edited by J. Johnstone.—Copenhagen.

1782 Lodbrokar-Quida; edited by J. Johnstone.—Copenhagen.

A Fragment of Ancient History; by the same.—Copenhagen.

Eigils-saga.—Hrappsey.

1783 Forsög til en Oversättelse af Sæmund's Edda; by B. C. Sandvig. 8vo.—Kiöpenhaven.

1785 Hervararsaga; edited by S. Biörnonis.—Hafniæ.

1786 Viga-Glums Saga; edited by G. Petersen.—Hafniæ.

1787 Eyrbyggia-Saga; edited by G. J. Thorkelin.—Hafniæ.

Ion Loptsön's Encomiast; edited by John Erichsen. 4to.—Kiöpenhaven.

Edda Rhythmica vulgo Sæmundina dicta. 4to.—Hafniæ.

To these may be added

'Knythinga Saga; sive Historia Cnutidarum Regum Daniæ Islandice et Latine. pp. 268; of which the date cannot be ascertained.'

The introductory discourse to the foregoing essay is the work of F. D. Gräter, and the appended catalogue of Erasmus Nyerup.

The antiquary who should undertake the elucidation of the Gothic age of British history, the settlement of the Picts, Saxons, Danes, and Scandinavians, would hardly consider his duty as accomplished, without an attentive perusal of almost all the documents here enumerated. Yet how is he to obtain access to them without visiting the collections of Kopenhagen and Upsal? It is much to be wished, therefore, that a more compendious form of consultation were contrived; and that a republication of the best edition of each saga were made in one economically printed set of folios. From the number of second and third impressions of the same document, which occur in the list, it is probable that the stock of original materials is nearly exhausted: this, therefore, is the fit time for a complete compilation. Such a work would be welcomed by all the greater libraries of Europe: and who so proper for the task as Mr. Nyerup?

To the scattered cultivators of a given branch of inquiry, it is convenient to find in one specific place the notice of whatever is going on in Europe in that department. We wish therefore that Mr. Gräter would include in his plan the republication of minute but instructive tracts, such as Schloetzer's Isländische Literatur und Geschichte; and the analysis at least of works of art so impressive as Ewald's Death of Balder. Snorre Sturlesen's life, promised in one of the volumes, occurs no doubt in the deficient portion of our set. Some attempts might be made to reduce mythology to history, and to ascertain the time of Odin; but the chief use of old songs is to supply a theme for new ones. Translations and epitomes of those most remarkable for romantic adventure, are therefore among the most welcome contributions.

ART. IV. *La Guerre des Dieux, &c.* Paris. 1802.

The War of the Gods; a Poem in ten Cantos. By E. Parny.

THE *Chansons Madegasses* of this voluptuous poet are elegant and pleasing productions: in his new work he oversteps the utmost limits of decency. When a book is so obscene that it cannot be enjoyed without moral degradation, and so profane that it cannot be circulated without religious infringement, yet

so popular as to have passed through half a dozen editions, it becomes a fit object of epitomisation, in order that curiosity may rest content with the strainings, without groping for the grease in the serse. This must be our apology for giving any account of this fanciful but licentious epic poem, the fable of which is in part borrowed from a celebrated dialogue of Wieland on the abolition of paganism by Theodosius.

I. The first book opens with an assembly of the Olympian divinities.

'De Jupiter on célébrait la fête;
Et tous les dieux, grands, moyens et petits,
Devant son trône ayant courbé la tête,
Dinaient au ciel, où de leur souverain
Ils partageaient le délicat festin.
Leur nourriture est friande et légère;
Quelques Eurus envoyés sur la terre
Leur apportaient le parfum des autels;
Sur des plats d'or on mangeait ambroisie.
Et l'on buvait, dans l'agate polie,
Ce doux nectar qui fait les immortels.
Comme ils buvaient, arrive à tire d'aile
L'oiseau divin qui porte Jupiter.
Maitre, dit-il, dans les plaines de l'air
Placé par toi, je faisais sentinelle.
Mes yeux sont bons: ils ont vu tout là-bas
Des étrangers d'assez mince apparence,
Au maintien humble, aux cheveux longs et plats,
Baissans leur fronts jaunis par l'abstinence,
Marcher sans bruit, de côté, pas à pas,
Les mains en croix sur leur maigre poitrine,
Et par milliers franchir à la sourdine
Le mur sacré, qui cerne tes états.
Partez, Mercure, allez les reconnaitre,
Dit Jupiter, et sachez leurs desseins.
Minerve alors: Ces gens là sont peut-être
De nouveaux dieux devenus nos voisins.
Le croyez vous, ma fille? Je le crains:
A nos dépens l'homme commence à rire,
Et nos excès prêtent à la satire:
Nous vieillissons, je le dis sans detour:
Notre crédit baisse de jour en jour:
Je crains Jésus.'

At length Mercury returns with the requisite information:

'On va très vite alors qu'on a quatre ailes.
Voilà Mercure, il entre, et sur son front
On lit déjà de facheuses nouvelles.
Ce sont des dieux.—Se peut-il? Quel affront!
Ce sont des dieux bien reconnus, vous dis-je,
Chez lez Romains plus que nous en credit.
Sans dignité, sans grace, et sans esprit,

Leur prompt succès me parait un prodige.
J'ai lu pourtant leur brevet sur velin
En bonne forme, et signé Constantin.
Par cet écrit, Jupiter, on t'engage
'A respecter Jesus-Christ, et sa cour;
Et la moitié du céleste séjour
De ces Juifs doit être l'apanage.
Au dernier mot de ce facheux recit,
De toutes parts s'élève un cri de rage:
Tombons sur eux! Au combat! Au carnage!'

A milder counsel, however, prevails: by the advice of Apollo, the new divinities are invited to an amicable repast, which the Muses enliven with song; the Graces, and Hebe, and Cupid, with dance. After the repast, the Virgin Mary strays into the apartment of Venus, and tries on the cestus.

'Et des amours la cohorte légère
Soudain se montre, et l'entoure, et lui dit:
Jeune maman, par quelle heureuse adresse
'A vos attraits ajoutez-vous sans cesse?
D'étonnement d'abord elle rougit,
Puis se rassure, et tendrement sourit
'A ces enfans qui l'avaient alarmée.
L'un sur ses mains verse l'eau parfumée
Qu'un autre essuie, ils sément sur ses pas
Le frais jasmin et la rose nouvelle;
Puis avec grace ils unissent leurs bras,
Et sortent tous en chantant: Qu'elle est belle!'

II. The second book thus describes the empyreum, or paradise of the Christian divinities. Veiled in the obscurity of a foreign language, it can be transcribed.

'Un beau milieu des nuages ouverts
Sur un autel environné d'éclairs
Du triple Dieu la grandeur est assise.
'A ses genoux, ou bien à leurs genoux,
La Vierge occupe un tabouret modeste.
Le doux Jesus, du bon ordre jaloux,
Devant l'autel range la cour céleste.
Au premier banc brillent les *Seraphins*,
Du haut trio contemplateurs fidèles.
Ces clairs flambeaux, ces lampes éternelles,
Brulent toujours devant le saint des saints.
Le pur amour sans cesse les consume,
Le pur amour sans cesse les rallume.
Plus bas on voit des visages très ronds
Et tres vermeils, des cheveux courts et blonds,
De beaux yeux bleus, des bouches aussi belles,
De frais mentons d'où s'echappent deux ailes,
Mais point de corps; ces minois enfantins,
Ces têtes là, se nomment *Cherubins*.

Nous les aimons; nos peintres de village
Dans leurs tableaux en font souvent usage.
Viennent après les *Dominations*,
Trônes, *Vertus*, *Principautés*, *Puissances*,
Esprits pesans, grosses intelligences,
Qu'on charge peu de saintes missions.
Du ciel ensuite arrivent les guerriers;
Les généraux, colonels, officiers,
Connus là-haut sous le titre d'*Archanges*,
Le sabre en main, conduisent leurs phalanges.
Sous les drapeaux les *Anges* réunis
Sont par Jesus inspectés et bénis.
De gaze fine une robe légère,
Un casque d'or à panache flottant,
Un bouclier, un tranchant cimeterre,
De ces guerriers forment l'accoutrement.
Du paradis la milice innombrable
Obéissait au valeureux Michel,
Qui sous ses pieds a terrassé le diable.
Pour suppléans, il a ce Gabriel,
Beau messager, que la Vierge Marie
Toujours protège; et l'adroit Raphaël,
Qui sut jadis, avec un peu de fiel,
Désaveugler le bon homme Tobie.
Plus bas enfin on voit tous les *Elus*
Dans le parterre ensemble confondus.'

To these mansions, and to this assembly, the Olympian deities are in their turn invited: mysteries, which represent the fall of man and the incarnation, are performed in pantomime for the amusement of the guests.

III. The next book opens with a mythos, or religious allegory, which, however loosely connected with the poem, may deserve transcription, as it seems to reveal the author's universal tolerance.

'Abandonnant la terrestre demeure,
Un jour, dit-on, six hommes vertueux,
Morts à la fois, vinrent à la même heure
Se présenter à la porte des cieux.
L'ange paraît, demande à chacun d'eux
Quel est son culte; et le plus vieux s'approche
Disant: Tu vois un bon Mahometan.
'*L'Ange.*
'Entre, mon cher, et tournant vers la gauche,
Tu trouveras le quartier musulman.
'*Le Second.*
'Moi je suis Juif.
'*L'Ange.*
'Entre et cherche une place
Parmi les Juifs. Toi qui fais la grimace
A cet Hebreu, qu'es tu?

'*Le Troisième.*
'Lutherien.

'*L'Ange.*
'Soit; entre, et va, sans t'etonner de rien,
T'asseoir au temple où s'assemblent tes frères.

'*Le Quatrième.*
'Quakre.

'*L'Ange.*
'Eh bien! entre, et garde ton chapeau.
Dans ce bosquet les quakres sédentaires
Forment un club; on y fume.

'*Le Quakre.*
'Bravo!

'*Le Cinquième.*
'J'ai le bonheur d'être bon catholique;
Et comme tel, je suis un peu surpris
De voir un Juif, un Turc, en paradis.

'*L'Ange.*
'Entre, et rejoins les tiens sous ce portique.
Venons à toi: quelle religion
As-tu suivie?

'*Le Sixième.*
'Aucune.

'*L'Ange.*
'Aucune?

'*Le Sixième.*
'Non.

'*L'Ange.*
'Mais cependant quelle fut ta croyance?

'*Le Sixième.*
'L'ame immortelle, un Dieu qui recompense
Et qui punit; rien de plus.

'*L'Ange.*
'En ce cas
Entre, et choisis ta place où tu voudras.'

From this digression the author returns to the business of the poem, and narrates the circumstances which were to interrupt the apparent harmony of the rival celestials.

'Trop négligés dans leur petit domaine
Les dieux payens subsistaient avec peine.
L'encens manquait. Leurs rivaux plus heureux
Escamotaient les terrestres prières,
Les hymnes saints, les offrandes, les vœux,
Et les parfums là-haut si nécessaires.
Gens affamés n'entendent pas raison.
Peu satisfaits de leur maigre pitance,
Quelques Sylvains, d'un appetit glouton,
Pleuraient un jour leur première abondance.

Leurs poings fermés, leurs regards menaçans,
Sur les Chrétiens se détournaient sans cesse.
Ils déclamaient contre l'humaine espèce;
Quand tout à coup un nuage d'encens
De leur humeur adoucit la tristesse.
Bon, dit l'un d'eux, celui-là vient à nous;
De sa vapeur d'avance je m'enivre.
Comme il est gros! Amis, rassurez-vous;
Pour quelque tems nous aurons de quoi vivre.
'A bien diner à tort il s'attendait.
Quarante saints, qu' un ange commandait,
Au paradis convoyaient ce nuage.
Il s'approcha des Sylvains étonnés,
Et passa juste à deux doigts de leurs nez.
Ce qui n'était qu'un simple badinage,
Au sérieux fut pris par ces pandours.
De Jupiter l'ordre est précis; n'importe;
'Acoups de sabre ils tombent sur l'escorte.
L'escorte a peur; elle crie au secours:
En attendant, les coups pleuvent toujours.
L'ange, privé de ses ailes rapides,
'Apied s'enfuit; on houspille les saints;
Tout se disperse; et déjà les Sylvains
Sur le convoi portent leurs mains avides.
Du paradis accourent par bonheur
D'autres Chrétiens qui leur font lacher prise.
D'autres payens arrivent par malheur,
Qui des premiers soutiennent l'entreprise.
Trente contre un ces Chrétiens combattaient;
Plus aguerris ces payens les frottaient;
Et la victoire est encore indécise.
Mais j'apperçois Samson.'

Nor does Samson conduct himself in a manner unworthy of his reputation; he routs, with the jaw-bone of an ass, the pagan army.

' Samson triomphe; et le parquet céleste
Des dents qu'il brise est déjà parsemé.
Par un courier intelligent et preste
De ce dégât Hercule est informé.
'Ace recit le vaillant fils d'Alcmène
Repond, J'y cours: et quittant les remparts,
D'un pas rapide il traverse la plaine,
Et des Chrétiens étonne les regards.
Tel qu'en hurlant une hyène sauvage,
De qui la faim aigrit encore la rage,
Du Gevaudan abandonne les monts:
Le feu jaillit de sa rouge prunelle;
L'effroi, la mort, descendent avec elle
Sur les troupeaux épars dans les vallons:
Tout fuit, enfans, chiens, bergers, et moutons.
Des Philistins le vainqueur intrépide,

Se promettant un triomphe de plus,
Seul attendit le vainqueur de Cacus.
Impunément on n' attend pas Alcide.
De prime abord, au héros des Hébreux
De sa massue il porte un coup affreux.
Brave Samson, ton casque est mis en pièces;
Ton crâne saint, frappé si rudement,
Est ébranlé sous ses croûtes épaisses;
Ton large front s'incline forcément;
Ton œil se trouble & voit mille étincelles;
Sur tes grands pieds un moment tu chancelles;
Un seul moment. Ce n'est rien! Ce n'est rien!
Il dit: ce mot fait rire le payen.
O du Très-haut assistance imprévue!
De la machoire un coup miraculeux
En mille éclats a brisé la massue.
Le fier Samson relève un bras nerveux:
Le fier Alcide au visage lui lance
Le court tronçon qui formait sa défense,
Et brusquement le saisit aux cheveux.
'A cet aspect tous les Chrétiens pâlissent,
Et leurs clameurs dans les airs retentissent:
Maudit payen! il va les arracher.'

And in fact Hercules plucks the fatal hair from the head of Samson, and then wins an easy victory. Judith and Apollo, Michael and Mars, are also brought into conflict. Night adjourns the combat.

IV. In an episode, the amours of Saint Germain l'Auxerrois, and of Sainte Genevieve, favourite saints of the Parisians, are narrated. A nocturnal sally of Priapus and the Fauns threatens the eleven thousand virgins with violation; but the pagans are taken prisoners, desert to the enemy, receive baptism, and assume the monastic dress.

V. A troop of Bacchanals seduce with love and wine angels and others of the faithful. Moses disperses them. It is impossible to extract from this canto a decent passage.

VI. The devils of the Christian creed attempt possession of Tartarus, and expel Pluto and the Furies: Charon takes his boat upon his back, and Cerberus slinks away howling. The entrance of the demons is thus described by Pluto:

' D'un œil avide ils cherchaient le Lethé:
Car le passé, dit-on, les importune.
On leur montra ce fleuve souhaité.
Tous aussitôt, d'une ardeur peu commune,
Sautent dans l'onde; et l'implacable dieu,
Qui les poursuit, change cette onde en feu.
En blasphémant ils gagnent le rivage;
Dans l'Elysée ils vont se rafraichir.
L'un présentait au souffle du Zéphyr
Ses bras rotis, et son rouge visage;

L'autre s'étend sous un humide ombrage;
L'autre tout nu se roule sur les fleurs,
Et les dessèche: on entend leurs clameurs.
Ces noirs démons dans ce frais paysage
Couraient épars, & des legérs ruisseaux
Leur soif ardente allait tarir les eaux.
Soudain le Styx gronde, bouillonne, écume,
Avec fracas s'élève sur ses bords;
Et sous des flots de soufre et de bitume
Il engloutit notre enfer, et nos morts.'

This recital determines Jupiter to retreat toward the north, and to seek the assistance of Odin, and other heathen divinities.

VII. The seventh canto narrates many vain attempts of the Olympians to recover their ascendency among mortals.

VIII. Next occurs a scene in empyreum, wherein Gabriel, by means of a magic lantern, exhibits to the elect the progressive popularisation of Christianity.

IX. Minerva returns from her embassy to Valhalla; and brings, to the aid of Jupiter, Odin, Heimdal, Thor, the Valkyries, and other divinities of the Goths.

X. In the general battle which ensues, Odin cleaves Michael in twain; the wolf Fenrir endangers the lamb, and Jove's eagle the dove of God; the elect tremble, the saints run, the angels pray; the apparent defeat of the Christian divinities is complete; when it is announced that not valour, but cowardice, if approved by man, was to win the victory.

'Ici l'on plaide, et l'on juge là-bas:
L'homme a jugé; bien ou mal, il n'importe:
De Constantin voici l'edit fatal:
Dès aujourd'hui, payens, on vous supprime.
'Il n'avait pas menti; sur notre terre
S'exécutait la sentence sévère.
En ce moment de ces pauvres payens
On renversait les temples, les statues;
Au préalable on confisquait leur biens;
On insultait leurs prêtres dans les rues;
Et ce seul cri rétentissait dans l'air:
Vive la croix! au diable Jupiter!'

Had this lively poet, instead of endeavouring to win from the author of the Pucelle the prize of obscenity and profaneness, contented himself with selecting the beautiful without the licentious features of paganism; and had he preferred a respectful to a blasphemous personification of the objects of Roman-catholic worship; there were enough of the fanciful in the structure of his fable, and enough of the picturesque in the colouring of his style, to have rendered his book commendable: it must now be banished to the sofa of libertinism and the closet of impiety.

ART. V.—*Annales de Chymie. (Continued from Vol. XXXIX. p. 530. Second Series.)*

Annals of Chemistry. No. 133—138 inclusive.

WE are reminded, by an early occurrence in this number, of the third volume of the Analyses of Klaproth, which we had intended to continue, but which must now be omitted, as an English translation has appeared; and the first article we shall notice in the volume before us, the forty-sixth of these Annals, is entitled 'Conjectures on Stones fallen from the Atmosphere. By Eusebius Salverte.'—The various opinions on this subject we have formerly stated. M. Salverte joins with those who suppose the stones to be formed in the atmosphere, by a union of their ingredients previously volatilised.

'We know that every metal may be raised in vapour; and that hydrogenous gas can dissolve the least volatile bodies, as iron, charcoal, &c. Suppose that in the burning process of a volcano, or in the less perceptible but more constant one of the decomposition of organic bodies, the iron and nickel are sublimed by heat, and carried off with the hydrogenous gas, which dissolves them: this aërial solution will then rapidly rise to the higher regions of the atmosphere. A stratum of hydrogen, as I have elsewhere shown, exists in these regions, and is continually renewed, in consequence of the decomposition of water, producing the greater number of phænomena which accompany thunder, and auroræ boreales of every kind. In storms, that is, when the equilibrium is established, with an explosion, between the electricity of the earth and of the atmosphere, what must happen? The hydrogen inflames, and forms one of those luminous meteors which constantly precede the fall of stones. The burning gas abandons the metal which it had dissolved, reducing that which was oxidated. The violent heat produced at the moment melts the metal, and the attraction of its molecules unites it in masses more or less considerable, which, falling on the earth, preserve for a time a portion of the caloric, developed during their formation. The surface, which, in its passage through the atmosphere in a state of ignition, was alone able to absorb oxigen, is slightly oxidated. The internal parts consist of the pure metal.'

This opinion, not on the whole improbable, nor feebly supported, is, nevertheless, liable to many objections, which we cannot at present enlarge on. We preserve the facts for other speculators. In the 135th number, to which we step on to unite the kindred subjects, M. Vauquelin has published the analysis of many of these stones, whose nature is uniform, and entirely similar to those analysed by Mr. Howard. The iron is whiter, approaching nearer in its appearance to tin, than the iron found in mines; it is also harder, and forged with greater difficulty. M. Vauquelin objects, with great force of argument,

to every theory offered; and observes that these substances seem to enter the atmosphere horizontally, though in their fall they really describe a curve. However hostile to our first conceptions, he thinks that there is no direct proof against their coming from the moon.

'Memoir on Cutaneous Aërial Perspiration. By M. Trousset.'—Many physiologists have supposed that there is no such thing as aërial perspiration; and, if there be, that it merely consists of a small portion of fixed air. Such was the opinion of count Milly in 1777, of Priestley and Fontana in a subsequent æra. Ingenhouz supposed it to be azotic gas; Fourcroy, that it had no existence. M. Trousset has, however, found it to be azotic gas; and thinks that this was really the air collected by count Milly, and mistaken by him for fixed air. He adds various satisfactory reasons for the different opinions of other naturalists.

'Observations on the Decomposition of Acetite of Lead, by Zinc in its Metallic State. By L. A. Planche.'—The powerful attraction of zinc for oxygen has been often the subject of notice; and the very pleasing experiment of suspending a piece of zinc in a solution of acetite of lead, when the latter metal resumes its brilliancy, and attaches itself to the zinc in an arborescent form, called by Dr. Black the arbor Saturni, is often exhibited in courses of chemistry, and in the chemists' windows. Our author has examined this experiment with some care, and improves it in many respects. With distilled water the process is quicker, but the *tree* less elegant, from the more rapid crystallisation of the lead.

The first memoir of the 134th number is an abstract, by M. Adet, of an American work, by Robert Harn, junior, entitled 'A Memoir on the Blow-Pipe, and the Means of supplying it with Air.'—To employ the breath is inconvenient; nor can the instrument, by this mean, convey oxygen. Bellows are also inconvenient on other accounts; and our author thinks that the gazometer of Lavoisier is the only commodious instrument; but this apparatus is too costly for ordinary use; and hence Mr. Harn substitutes a different one, which he styles the hydrostatic blow-pipe, as its action depends on hydrostatic principles. Even this, however, appears by far too complicated; and to give an idea of it requires the assistance of the plate. It is, nevertheless, convenient in this respect, that heat may be produced by the combustion of oxygenous and hydrogenous gas; and that oxygenous or atmospheric air may be supplied at will. In the combustion of the two former gases, explosions are prevented by a very ingenious contrivance. Mr. Harn has completely melted barytes, alumine, and silex, by exposing them to an aërial flame, on supporters of silver or charcoal. The products of the fusion of the two last were alike, and had

the appearance of a white enamel. Melted barytes resembled a mass of the colour of ashes, which, after long exposure to the aërial flame, offered some yellow, brilliant points. If it be certain that barytes is an earth, these brilliant points can be only particles of the silver supporter, or of the extremity of the pipe which conducts the flame. Lime and magnesia were melted with much difficulty; not on account of their refractory nature, but from the difficulty of keeping them in the flame. In small portions, however, they became a black glass. 'Perhaps,' adds M. Adet, 'this blackness arises from some iron; since, in great heats, iron unites with calcareous earths. Similar black glass is always found among the scoriæ of melted iron, in which limestone is employed. A small mass of platina was melted into a flattened sphæroidal button, as fluid as mercury.' The author thinks that gold, silver, and platina, boil on melting, for the charcoal was gilt in the proximity of the melted metal: in some cases he thinks he saw marks of oxidation in these particles. Iron, when melted, seemed to combine with lime, magnesia, and alumine; but it does not appear whether these be solutions or combinations. Plumbago was melted by this aërial flame; and the melted mass dissolved lime. A kind of charcoal is found in Pennsylvania, which burns with difficulty, but, when exposed to a strong heat with a free current of air, burns freely, without smoke, flame, or ashes. Magnesia and lime, exposed to the aërial flame on this coal, showed marks of fusion. The first of these substances appeared in the form of a glass globule; the other was a brownish semi-vitreous mass. This machine costs, in Philadelphia, twenty dollars, (about 4*l.* 10*s.*); but, without the improvements, or rather in the state of a common blow-pipe, less than twenty shillings.

'An Account of the Composition and Use of Chocolate. By M. Parmentier.'—This short 'Notice' comprehends some information valuable to the valetudinarian who depends on chocolate as a part of his diet. It points out the source and the means of detecting numerous impositions, and on the whole gives a concise and valuable account of the preparation, in language which we cannot shorten. Chocolate is often adulterated with lime and iron, as it is ground on a marble table, with an iron pestle. It is adulterated more designedly with meal, with isinglass, gum arabic, &c.; and these our author enables us easily to detect. The adulterations with lime and iron appear to be at least innocent.

'Memoir on the Means of rendering the System of Tournefort more perfect. By M. Guiart, the younger.'—Botanists have always very highly esteemed the method of Tournefort; and our author's plan renders it more natural, as by this mean the system is reduced more nearly to the classification of Jussieu,

improved by Ventenet. Our author suppresses the distinction of trees and shrubs, and comprises the twenty-two classes of Tournefort in sixteen; the last class including the cryptogamiæ. Three grand divisions are established; the first including those flowers which have two envelopes, a calyx, and corolla; the third, those which have one only; the second contains the compound flowers. A more minute account of the whole system would detain us too long.

'Conjectures on the Formation of Ice in the Cavern of the Grace-Dieu. By M. Cadet.'—This cavern offers a singular anomaly: the ice is more plentiful and solid during the summer, and almost wholly wasted in the winter season. This appearance our author explains from the cold produced by the evaporation from the thick foliage around during summer.

'To the Editors of the Annals of Chemistry, on a new Spring of Petroleum.'—This spring was discovered at Amiano, a town in the state of Parma, near the confines of Liguria. It appears to be of considerable purity, its specific gravity being, to that of water, as 83 to 100; and to that of olive oil as 91 to 100. It is employed with advantage in lighting the city of Genoa; and the necessary precautions, which are useless to us, are detailed in this paper.

'Abstract of a Memoir, by M. P. S. Simon, of Berlin, entitled "Galvanic Experiments to determine the Quantities of Oxygen and Hydrogen which are separated on the Decomposition of Water."'—The experiments in this memoir are not very consistent; but on the whole it appears that these gases are separated in the proportion of 1 to 2.527 with respect to their bulk, and of 85 to 15 with respect to weight. There was no increase of heat. The author adds that he has collected many observations, which seem to show that the Voltaic column is adapted to change the state of different substances in a way that has been supposed to require the existence of a considerable heat.

'Chemical Observations made by Larcher Daubancour and Zanetti the elder, on different Animal Fluids submitted to the Galvanic Influence.'—This paper is less interesting, since there were no standards to ascertain what might be the comparative effects of a change of temperature and rest only. The fluids employed were, the urine of an adult just voided; 2dly, the recent urine of a child; 3dly, the urine of a child after standing twenty-four hours; 4thly, the bile of a sheep; 5thly, of a calf; 6thly, of an ox; 7thly, milk; 8thly, blood. In each there was some coagulation and precipitation. In the urine, the writer thinks the precipitation was not owing to decomposition, but that the Galvanic fluid produced a partial separation of its salts, without any other change. Of course he advises the Galvanic power to be avoided, while the bladder is full.

He suspects, also, that the precipitation of the bile is owing to a partial decomposition; since he obtained, separately, a small portion of its resinous and alkaline parts, with a small quantity of albumen. These experiments, however, are less valuable for the reasons assigned; to which we may add, that, from the detail of the experiments, the Galvanic power appears to have been very weak.

'Experiments to show the Presence of the Prussic Acid already formed in some Vegetable Substances. By M. Vauquelin.'—The taste and smell of bitter almonds, the kernels of peaches, apricots, &c. resemble so much those of the Prussic acid, that the suspicion of its being formally contained in these substances was sufficiently obvious. In fact, it had been discovered by M. Schrader of Berlin; and M. Vauquelin, by these experiments, has confirmed the discovery. The Prussic acid, however, is not exactly in the same state as in calcined blood, since it precipitates the iron of a green colour; which shows that it is oxygenated. The bitter taste, &c. is, however, probably not wholly owing to this acid; since so little of the Prussian blue can be precipitated, and the liquor afterwards seems to have lost little of its bitterness. Perhaps, as the author remarks, the acid may not be in a proper state to continue with the iron; or, at the moment of adding the sulphuric acid, a part may be redissolved in the fluid. The deleterious nature of the Prussic acid may account for the injuries arising from the bitter kernels of the fruits just mentioned, though these have been greatly exaggerated.

The first memoir of the 135th number, which we shall now notice, is 'An Extract of a Letter from Dr. Carbonnel, a Spanish Physician, to M. Deyeux, on a new Process, by Means of which a Stone-coloured Pigment may be obtained which resists the Injuries of the Air.'—This process has been often published. It consists of quicklime mixed with the serum of blood, for which some English artists have, with advantage, substituted milk. It destroys, however, the brushes so fast, that, though convenient for dispatch without leaving any smell, it is far from being œconomical.

'Memoir on Opium, read to the Pharmaceutic Society. By M. De Rosse, Apothecary at Paris.'—The different results, and some unexpected ones, in the various analyses of opium that have been undertaken, induced the author again to engage in a similar work, with opium of the best quality, as some of the chemists seem to have employed the drug in an adulterated state. By repeated solutions and evaporations, a resin, with an oxygenated extractive matter, was produced: some saline parts were conspicuous; but no salt in any considerable proportion could, in this way, be obtained. The purest extractive

matter that could be procured by these means, was still a compound.

A solution of the precipitate from alcohol in water produced, on evaporation, a foliated saline substance, which appeared to be sulphate of lime and sulphate of potash. There seems to have been also another salt, whose nature has not yet been ascertained. There is, moreover, in the watery solution a vegetable matter, which, after having been precipitated by alcohol, is no longer soluble in water. This the author styles the oxygenated extract. Alkalis, either mild or caustic, produced a copious precipitate from a solution of opium, which M. Proust considered as a pure resin. It is, however, a combination of lime and vegetable matter, with a small proportion of alumine. The acid which appears in some of the precipitates, is in small quantity, and seems to be the acetous.

The 'merc' of opium, that is, the part insoluble in cold water, when washed, still retains the peculiar taste of the opium, though the solution loses it as soon as it is in the slightest degree warmed. When this 'merc' is exhausted by repeated infusions of alcohol, it appears to contain only the remains of vegetables, some sand, and small flints. Boiling water will still extract a little fæcula, mucilage, and gluten. The parts which the alcohol dissolves are resin, some salts, and an oily matter. The proportions of these different substances, which Baumé gives, are sufficiently exact, except with respect to the salt and oily matter. Our author found that a kilogramme of pure opium contained about forty grammes of salt, and thirty of oil; that is, two pounds troy contained ten drachms of the former, and about seven and a half of the latter. The essential salt of opium, when pure, is white: it crystallises in rectangular prisms, with rhomboidal bases, often connected in little hoops. It is void of taste or smell, insoluble in cold water, and requiring 400 parts of boiling water for its solution, again falling down when the solution is cold. It does not redden the tincture of turnsol. It is soluble in twenty-four parts of boiling, and near 100 of cold, alcohol. The former solution is precipitated by water, in an opake white powder. It dissolves in all the acids, and is precipitated by an alkali. Caustic alkalis somewhat increase its solubility in water; and the acids, when not in excess, precipitate it. Æther and volatile oils dissolve this salt, with the assistance of heat; but, on cooling, it again falls down in a liquid oily form; and the salt crystallises at the bottom of this liquid. Other properties of this saline substance are added; with some variations, when obtained by different preparations. Our author, however, considers this as a new substance in vegetables; and, by some experiments on dogs, thinks that its effects are the same as those of opium.

The dose was from about ten to fifteen grains. The inconvenience which these animals experienced, was relieved by vinegar; which, in the author's opinion, acts as a counterpoison to opium, by the solubility of its essential salt in acids. It is in the salt then that the virtue of opium is supposed to reside. Of the oily parts of opium he does not speak; and the best preparation he leaves to be determined by the result of future researches. He seems to prefer the extract, procured from a very dilute solution in cold water, by means of the carbonat of potash.

'A Treatise on the Means of destroying Infection in the Air, of preventing Contagion, and checking its Progress. By L. B. Guyton-Morveau. 2d Edition.'—The abstract of this second edition is by M. Adet, and is abundantly full and complimentary. The author, resuming the name of Morveau, still argues in favour of the nitrous acid for the purpose of destroying contagion; though he admits that the oxygenated muriatic acid is stronger, and may be employed with safety. The second edition differs from the former by containing a reply to a very judicious criticism of Dr. Odier, of Geneva, chiefly relating to the method of procuring the nitrous acid free from the orange-coloured fumes.

'Means of remedying some Inconveniences arising from the Inequality of Fire in Distillations in the large Way. By the chevalier Edelcrantz.'—This article contains only some obvious remarks on the process of distillation, and is by no means interesting.

'Application of the Fire of Stoves to the Preparation of an Extract of Opium by a long Digestion. By M. Barrier, Apothecary at Pontarlier.'—The extract of opium, alluded to in the title, is a preparation recommended by Baumé; and the digestion is ordered to be continued for six months. This, as M. Barrier asserts, is enough to frighten the chemist; and he has, in this paper, described a boiler which may be adapted to a common stove. If one winter be not long enough, he adds, the process may be resumed the following one.

'Analysis of the Mineral Waters of La Chapelle Godefroy, near Nogent on the Seine. By MM. Cadet and Salverte.'—This spring rises on the left bank of the Seine, at half a league west of Nogent. It is a chalybeate, containing, in a pint, carbonate of lime 3.63, and carbonate of iron 3.03, grains. The authors describe, at some length, the qualities of the surrounding soil, in order to explain the source of these impregnations.

'A Report of a Stratum of Bituminous Wood, read to the Ligurian National Institute. By M. Majou, Public Professor of Chemistry, &c.'—We lately mentioned a spring of petroleum, discovered on the north of the Appennines, which gives light to the new Ligurian republic, while the present stratum

affords heat. We suppose all these blessings will be attributed to the superintendence and presidentship of Bonaparte. The present stratum was found about fifteen leagues distant from the petroleum spring. Castel Nuovo is a district of Lunigiana, on the confines of the Italian republic. In the plain of this country, at half a league from the mouth of the Magra, is the stratum mentioned. It is surrounded by calcareous and argillaceous strata of different thickness, and inclined in very different directions. It is evidently an alluvial country, formed by waters, which have destroyed some ancient woods, one of which the author supposes, with reason, to have been the *lucus sacer* of the ancient Luna. It retains all the characters of wood; and its specific gravity, to that of distilled water, is as 1235 to 1000. Its properties are those of charcoal; and sulphurated iron, in grains, is found between the strata. It inflames easily, and gives a stronger heat than the charcoal of oak. Its cinders contain potash, oxid of iron, lime, and magnesia.

The first article of the 136th number, the first of Vol. XLVI., is 'A Letter from Van Marum to Berthollet, containing an Abstract of Experiments to show that violent Conflagrations may be extinguished by very inconsiderable Quantities of Water, by Means of portable Pumps.'—M. Van Marum tried the utility of the anti-incendiary liquor of Aken, a Swede, with some effect; but soon found that small quantities of water, well directed, would be equally useful. The ingredients of Aken's fluid we shall transcribe from the paper before us. It consists of forty pounds of sulphat of iron, thirty of alum, mixed with twenty pounds of red oxid of iron (colcothar) and 200 of clay. The proportion of water is not mentioned. Van Marum's success with common water consists in pouring it only on the wood which is inflamed; and then, in succession, on that which is catching fire: the vapour that arises prevents, in his opinion, the access of atmospheric air, and thus extinguishes the flame. The portable pumps are designed for the more easy and exact direction of the water. Several instances of the advantages of this plan are subjoined.

'Report read to the Society of Pharmacy, at Paris, on a Memoir communicated by the elder Dubuc. By MM. Desprès, Bouriat, and Boullay.'—The object of this memoir is to show the necessity of ascertaining, with greater precision than has been hitherto done, the strength of the spirit used in pharmaceutic preparations. He employs spirit of 38, 32, 26, and 20, of the areometer, we suppose Baumé's, which he numbers 1, 2, 3, 4, respectively; and his experiments are made on jalap, aloë, ipecacuanha, bark, and squills. To extract the largest proportion of jalap, the strongest spirit is necessary; but N° 3 will extract a large proportion of the gummy resin, which

will be better fitted for delicate habits, and form the basis of a good vinous tincture. For aloë he advises the strongest spirit; and a still stronger tincture may be made by previously digesting it with water, before the strong spirit is applied. For ipecacuanha the weakest spirit is recommended; and he advises the ipecacuanha wine to be prepared from this tincture. His syrupus ipecacuanhæ is formed by boiling two ounces of the root in twenty of boiling water. It must be filtered after twenty-four hours' infusion. A pint of this liquor, and two pounds of white sugar, may be boiled to a syrup; and, when half-cold, four ounces of the tincture made with the spirit N° 4. The tincture of bark should, he thinks, be prepared from the weakest spirit; and from this, also, he would prepare the wine; but not the syrup, as it would become turbid. After cold water has taken up as much of the bark as it can dissolve, spirit will still extract some resin: so that Baumé was mistaken when he said that cold water would dissolve all the resin, the extractive matter, and the gum of the bark; and that maceration was preferable to ebullition. He distinguishes two extracts; one prepared by strong decoction, which extracts all the active parts of the bark; the other prepared by hot water poured on bark deprived of its resin by spirit. The spirit, adapted for separating the different principles of the squill in their best state, is the weakest, *viz.* N° 4. With this he recommends the preparation of wine of squills; from its remains after evaporation, an extract of squills; and, with honey, a *mel scilliticum*. The memoir concludes with four new formulæ, *viz.* for the liquid laudanum of Sydenham, tartar emetic, the butter of lead, and the unguentum nitratum; but these formulæ add little to our pharmaceutic knowledge.

The commissioners, in their report of this memoir, are a little severe; but as we have passed some of the objectionable parts without remark, we shall only add their remarks on one or two of the passages that we have noticed. Baumé, they observe, is not censurable for want of precision, as he and every other pharmaceutist by *eau de vie* mean spirit from 18° to 20°; by spirit of wine of alcohol, from 30° to 32°; and by rectified spirit of wine of alcohol, from 36° to 38°. Baumé, in particular, has in many preparations employed the precautions which Dubuc recommends. These commissioners advise only two different degrees of strength, *viz.* from 18° to 20°, for roots, stalks, barks, gums, resins, extractive juices, &c.; and from 36° to 38° for pure resins, natural balsams, &c. In more compound preparations, however, these two classes should not be mixed. They remark, respecting the tincture of jalap, that Baumé was aware of M. Dubuc's distinctions; and they add, that, though the weaker spirit extracts a larger quantity of ingredients, yet of the whole a less proportion is pure resin. We

suspect, however, from some experiments, that a proportion of the gummy matter is necessary to sheath the acrimony of the resin; since a tincture made with pure resin is too active and drastic for general use. They show that M. Dubuc has not correctly given the idea of Baumé, respecting the extract of bark; but his error is not very important. Their syrup of ipecacuanha is made by pouring six pints of cold water on six ounces of ipecacuanha. This infusion is continued twenty-four hours, the fluid decanted, and two other effusions of cold water repeated for the same time. These three infusions are mixed, and made into a syrup with twelve pounds of sugar. One ounce of this syrup is equal to twelve grains of the root. On the whole, however, they highly commend the memoir, and order it to be referred to the committee who are preparing their new Dispensatory.

'A Biographical Account of J. F. Clouet, member of the National Institute.'—M. Clouet was a chemist of considerable ability and character; but we cannot with advantage offer any abstract of this sketch.

The first article of the 137th number is entitled, 'New Observations on the Use of Acid Fumigations to purify Infected Air and check Contagion, with the most simple Methods of completely attaining this Object. Extracted from the Correspondence of M. Guyton on this Point.'—These communications are chiefly intended to support the efficacy of acid fumigations, particularly the oxygenated muriatic vapours, to which the author gives a decided preference. Perhaps our readers will be pleased to find a description of the purifying bottle, which, on opening the stopple, exhales an atmosphere of pure air, or rather of oxygenated muriatic gas.

The bottles, which must be rendered portable, should not exceed the capacity of four and a half centlitres, or forty-five cubic centimeters (about two and a quarter cubic inches, somewhat less than an ounce and half). They are adapted to a case of hard wood, closed with a screw. Into this bottle are put three grammes (forty-five grains) of black oxid of manganese powdered, but not fine; and passed only through a coarse sieve. To this are added 7.5 cubic centimeters, or three-fourths of a centlitre, about one-third of a cubic inch, one and seven eighths drachm of pure nitric acid of 1.40 specific gravity, about 39.0, according to Baumé's areometer; and an equal quantity in bulk of muriatic acid of 1.134, nearly 17°: about two-thirds of the bottle are empty; which is necessary to prevent its bursting. The author adds a plan of an apparatus for purifying hospitals; and reflects somewhat severely on Dr. Smith, who has appropriated to himself a discovery which M. de Morveau thinks exclusively due to the French chemists.

'Preparation of a Lute proper for all Chemical Operations

where Luting is required. By M. Paysse.'—This lute is simple, and is said to be very efficacious: it is composed of the yolks and whites of two eggs, with half their weight of well slaked lime, applied on a piece of cloth.

'Observations on the Hypericum Foliatum (St. John's Wort). By M. Baunach.'—The juices of this plant are chiefly resinous; but the flowers and tops are filled with grains, which dissolve in water and alcohol, tinging them of a blood-red colour, and in vinegar, to which it gives a most beautiful crimson hue. Some slight hints of the management of this vegetable substance in dyeing are added, for which we must refer to the work. It is also remarked, that the juices contain a large proportion of tanin; and that the precipitate, formed by the addition of sulfate of iron, greedily absorbs oxygen, thus changing to the nature of a resin. Our author could not draw over any oil by distillation in a separate state.

'Memoir on the Nature and new Properties of the Prussic Acid. By M. Curaudau.'—It appears from our author, that the Prussic calcination contains only two principles of the radical; viz. azote and carbon. The third is afterwards added; and in this first process our author seems to have discovered a new agent, which he calls carbonated azote of potash. This substance immediately decomposes water; and thus favours the oxygenation of the carbon, and the union of the hydrogen with the azote and carbon. The union of this radical with different substances will of course obtain different names. The hydrogen is not originally combined in a sufficient proportion to form ammonia, but acquires it by a further action and decomposition of water. A part of the radical may be decomposed, by constantly moistening the Prussic calcination with a solution of sulfate of iron at its maximum of oxygenation; and the radical only becomes an acid from the union of the oxygen, furnished by some metallic salt necessary to its formation.

'On the best Method of Preparing the Gummy Extract of Opium. By Leroux.'—This method is much shorter and more convenient than Baumé's. It consists in making a solution of opium in warm water, which is evaporated, and the opium left of the consistence of a soft extract. This is dissolved in alcohol of from 30° to 32°, and the resin precipitated by the addition of water. The purification is repeated two or three times in the same way; and, from a pound of opium, five or six ounces of a gummy extract are procured. By this preparation the French physicians think that they avoid the usual stupefying and other injurious effects of the opium.

'A Chemical Examination of the Truffle Lycoperdon Tuber L. By Buillon la Grange.'—This excellent paper contains a full account of the history and properties of the truffle. We

shall only give an abstract of the chemical experiments, as in these the chief novelty consists. The taste and smell of truffles are very volatile: but no fæcula can be extracted from them as from other vegetables, since the matter, obtained by the common processes, does not form glue with water, and is sparingly dissolved in it; since caustic alkalis do not change its nature, and the nitrous acid converts it into a reddish jelly. Truffles, even when fresh, contain an ammoniacal salt, which is more abundant when they begin to putrefy. Distilled without addition, they afford an acid liquor, a black oil, carbonat of ammonia, carbonic acid gas, and carbonated hydrogen gas. The coal contains magnesia, phosphat of lime, iron, and flint. The albumen of truffles may be obtained by maceration in water of 30°. By means of nitrous acid, may be obtained nitrous gas, carbonic acid, azotic gas, oxalic, malic, and Prussic acids, a fatty matter, and the bitter principle of welter. Fermented with sugar, they afford carbonic acid, and alcohol. Truffles therefore form a particular class, and may be styled, in the author's opinion, 'animalised vegetables.' Some experiments by Robert and Antoine follow, which, on the whole, support the same conclusions.

'A new Process for the artificial Formation of Alum, without the Assistance of Evaporation, by M. Curaudau,'—does not admit of abridgement.

We reserved our account of the report of the commissioners appointed to examine an excellent paper of M. du Buisson, on the Basalts of Saxony, until it was concluded in the 138th number. The paper itself has appeared in our language; and, with the report of the commissioners appointed to examine it, the whole subject is brought at once within our view. It will be obvious, however, that we cannot enlarge on it. M. Dubuisson's opinion is, that basaltic columns are of aqueous origin. They were formerly attributed to volcanic explosions; and we have remarked, in the progress of our journal, the gradual change of opinions on this subject. The commissioners premise a short history of these opinions, and intersperse some criticisms on M. Dubuisson's observations. They still lean a little, we think, to the doctrine of the volcanists, but, on the whole, acknowledge the justice of the author's observations. The description of the various basaltic chains in Saxony is peculiarly curious; and these columns, resting on beds of coal, roakken, &c., show decidedly, that they cannot have been of volcanic origin. Whether the basalts of Sicily and Vivarais be of the same nature, is still disputed.

M. Guyton, in a subsequent article of this number (138th), describes a pyrometer of platina, calculated to measure the highest degree of heat in furnaces. It consists of a bar of pla-

tina, placed in some refractory clay. He is now engaged in some experiments, to compare its motions with the pyrometer of Wedgewood.

'Philosophic Observations on the Causes of the Imperfections of Evaporating Furnaces, and a new Mode of constructing them, so as to burn œconomically every Species of Combustible. By M. Curaudau.'—This useful article cannot be abridged.

'A Memoir on the Vinous Fermentation. By M. Thenard.'—This ingenious young chemist seems to have made a very important step in the theory of vinous fermentation. He examines the chemical nature of ferments, and finds that they are of an animal nature, particularly containing azote and carbon, with hydrogen. The carbon attaching the oxygen of the sugar, breaks the equilibrium; and the separation of air, with all the phænomena of fermentation, and the known consequences of the formation of new substances, ensues. The azote, however, is involved so intimately, as to escape detection, till it again appears in consequence of the last stage, the putrefactive process. Ferments have so strong an attraction for oxygen, that they decompose the air of the atmosphere with great rapidity.

'Experiments on Gum Kino. By M. Vauquelin.'—This substance is well known in England, from the account of it given by Dr. Fothergill in the 'Medical Observations.' It dissolves sparingly in cold, but copiously in warm, water, leaving a small insoluble residuum. The solution in warm water is slightly acid, and turbid when cold; depositing a reddish-brown sediment. The concentrated solution is copiously precipitated by mild alkalis, which are redissolved by larger quantities of water. Caustic alkalis also precipitate the gum, and, in excess, redissolve it; rendering the red colour more intense. Strong glue forms, with the solution, a rose-coloured coagulum; but, in a proper proportion, these substances saturate each other, and the fluid above is almost colourless. Though this shows the presence of tanin, no black colour ensues on adding ferrugineous salts. Gum kino precipitates acetite of lead, emetic tartar, and nitrat of silver, more copiously than the infusions of tan or bark, which render it a better antidote to those poisons than any other substance. The mineral acids precipitate coagula of different densities; and the green colour of the precipitate from iron leaves only, after some time, a blackish brown: this colour, however, is very solid. Alcohol dissolves gum kino readily, and becomes very slightly turbid on adding water: the precipitates from alcohol are the same as from water. This indifference to spirit and to water seems to arise from an intimate union of the gum and resin; yet with care a pure gum may be separated. M. Vauquelin

found that gum kino would tan leather; yet on this subject we need not enlarge, as we have so lately noticed Mr. Davy's labours.

ART. VI.—*Nouveau Dictionnaire Historique, &c.* Lyons.

New Historical Dictionary. By L. M. Chaudon, and F. A. Delandine; eighth Edition, revised, corrected, and considerably enlarged. 13 *Vols.* 8*vo.* 6*l.* 6*s.* Imported by Payne and Mackinlay. 1804.

THIS is a new edition of the only collection of general biography which has been for many years attempted in France. The last edition was published in 1789, in nine volumes: the present, printed in the same type and size of page, extends to thirteen, and contains apparently an addition of four volumes; but the chronological tables, which make part of the first volume of the edition of 1789, are here placed after the work, and compose one entire volume. The biographical *additions*, however, are so considerable as to evince much care and research on the part of the editors. We believe, indeed, there are more names in it than in any work of the kind extant (with the exception of the English part): but it must be remarked that many hundreds, perhaps we may say, thousands of these names, are either insignificant or misplaced. As the dynasties of all nations have been searched for materials, we may be certain there are many emperors, kings, sultans, &c. whose memoirs belong alone to the page of more detailed history, and cannot by any means be rendered interesting on the very small scale laid down for this work. It is also to be observed, that all the personages of mythology are here recorded, who certainly belong to a very different department of literature. In a work which professes to give an account of men 'who have rendered themselves celebrated by talents, virtues, crimes, or errors, from the beginning of the world to the present time,' it is somewhat ludicrous to find considerable spaces filled up by the *biography* of Cupid and Venus, Jupiter and Mercury, &c. These redundancies, however, do not attach exclusively to the edition before us. They formed part of the original plan of the first editors, from which their successors have never thought proper to deviate: and probably, in France, the plan may be popular, however repugnant we may think it to the distinctions that ought to be preserved between the departments of biography, history, and mythology. In reality, it may pave the way to the apotheosis of the present emperor—the only honour of which he can now be ambitious.

If our readers wish to know upon what principles, religious or political, the present edition has been conducted, we can assure them that they will find the principles of the old editions faithfully preserved, and judiciously pursued in the additional

part. The sentiments of the old court, and the old religion, are expressed with freedom, yet, in general, without bigotry or intemperance. There having appeared no edition of the Dictionary during the revolutionary periods, the editors had nothing to alter or erase because offensive to the existing religion and government of France. It is well known, that, at this time, no encouragement is given in France to revolutionary sentiments, and none to open attacks on the established faith, and that the sufferings of dethroned and decapitated monarchs are allowed their full impression on the tender feelings. The lives of Louis XVI. and Marie Antoinette are written here, as any fair and impartial Englishman might have written them; and the crimes of the demagogues are exposed to a contempt to which it would not, for any useful purpose, be necessary to make any addition. All this we approve, as we approve every appearance of return to regular government and social order; but how far it is calculated, in point of consistency, for the existing meridian of Paris, is a question we shall not at present discuss.

The revolution, however, has been of eminent service to this work. Nothing of the kind, indeed, was ever better calculated to supply a biographer with materials; of which our editors have amply availed themselves. By far the greater part of the additions are the lives of those who fell sacrifices to the various factions which usurped the government at different periods. It is a most singular feature in French history, that, for several years, scarcely a person of any distinction died a natural death.—And, as part of the plan includes men eminent for their *crimes*, no little judgement appears in making a selection from such copious materials, that shall not extend the volumes beyond reasonable bounds. On the principles of our English biographers, the admissions may still, perhaps, appear too numerous; and it may be thought that valuable characters are degraded by the company they are made to associate with. But this work is not a temple of Fame, nor have the French learned to subdivide their biographies. They have no compilations corresponding with our 'Annals of Newgate,' or 'Tyburn Chronicle.'

Among the victims of the revolution, were many distinguished for their literary talents; and perhaps we cannot afford a more fair or favourable specimen of the general manner in which Messrs. Chaudon and Delandine have executed their task, than by extracting the lives of a few of these.—

'Bailly (Jean Sylvain) born at Paris, September 15, 1736, was the son of James Bailly, keeper of the royal pictures: his ancestors were eminent painters. His life affords a memorable instance of the vicissitudes of fortune, at one time full of renown, at another covered with misfortunes. It affords a fresh proof that a man of letters, tranquil and happy, should avoid the vortex of those political revolutions which elevate men to the clouds only that they may be pre-

cipitated into the abyss. The sweetness of temper and docility of Bailly made him the idol of his family, who would not check the pleasures of his infancy by hard studies. He learned no Latin; and the little he picked up in the course of his labours, was no more than he found necessary in a particular research. We may say, to the honour of our language, that Bailly acquired no knowledge from the rubbish of ancient languages, and that he was obliged for none of his treasures to foreign sources. The father of Bailly, (says an elegant writer, Cit. Lemontey) a painter and a poet, a man of wit and pleasure, whose *vaudevilles* enlivened the Italian stage, and whose sallies recommended him to every company, loved his son dearly: but he viewed him only as his probable successor in the office of keeper of the pictures at the Louvre; and he directed his education to that point. Chance, however, led him to a course of education of a more serious nature. A mathematician, of the name of Moncarville, had a son whom he wished to put under the instructions of Bailly the father, while he himself, in return, gave young Bailly some lessons in mathematics. This exchange of paternal care between a man of learning and an artist has somewhat patriarchal in it, which one could wish to see oftener imitated.

'After learning what Moncarville could teach, Bailly had for his master the father of the celebrated Clairaut. The literary success of one of his friends inflamed his imagination; and at the age of sixteen years, he composed two tragedies. The first, entitled *Clotaire*, is taken from the early ages of our history, when grossness of manners did not prevent a refinement in crimes. A certain prophetic spirit guided the pen of our young writer, and made him depict, in that tragedy, the features of the dreadful catastrophe which awaited himself. In it he describes the death of a *mayor* of *Paris*, who was *massacred* by the *people*. The subject of his other tragedy was Iphigenia in Tauris, which was afterward handled with success by Guimond de la Touche. The comedian La Noue, however, advised Bailly to renounce the drama, exposed the dangers and mortifications he might meet with, and urged that the sciences were his proper destination, and would lead him to celebrity. Bailly having met with the Abbé de la Caille, of the Academy of Sciences, a great astronomer, who had just returned from the extremity of Africa, where he had surmounted every obstacle in the execution of a literary project, the Abbé became his friend and guide, and imparted to him a taste for his pursuits. Accordingly, in 1763, our young astronomer presented to the Academy of Sciences, his Observations on the Moon, and the following year he published a long work on the Zodiacal Stars. In 1766, appeared his Essay on the Satellites of Jupiter, with tables of their motions. In 1771, he published a Memoir on their light; the talents displayed in this last publication placed him in a rank with the ablest astronomers. In 1775, he published the first volume of his History of Astronomy, ancient and modern; and in 1787, his History of Indian and Oriental Astronomy, 3 vols. 4to. These two works present us with learned researches, a number of happy ideas, and immense erudition. The style is uncommonly elegant, and such as Fontenelle alone affords an example of in scientific matters. Some objections which Voltaire offered to him on the pli-

losophy of the Bramins, whom he believed the inventors of all sciences, occasioned him to publish, in 1779, two interesting works on the Origin of Sciences, and on the Atlantis of Plato. The author here attributes all our arts to an ancient people, originally of the North, inhabiting at first the heights of Eastern Tartary; a people who disappeared from the globe by some revolution of nature, and left to other nations only the elements of their knowledge, some traditions and obscure remembrances. From this destroyed people, the arts passed to the Chinese, the Indians, the Chaldeans, and finally to the Greeks, who transmitted them to us. Thus, according to this system, the East, to which we believed we owed every thing, invented no science, and was merely the depositary of others.

'Bailly amused himself with literature during his astronomical labours. He was admitted into the French academy for his eloges on Charles V., and on Moliere, and into the academy of Rouen for that on Corneille. The academy of Berlin rewarded his eloge on Leibnitz. We owe to him also those on Cook, Caille, and Gresset. Such various talents, the graces of his style, and his prudence, occasioned him to be admitted into the three academies of Paris, an honour which had never been conferred on any but Fontenelle. His discourse on being received into the French academy is remarkable for its elegant style, and the neat manner in which he praises his predecessor, the count de Tressan. As one of the committee of the academy of sciences, he published, in 1784 and 1786, two important papers. The one was an inquiry into animal magnetism, which he considered as produced by the imagination, and as one of the delusions of the human mind. The second had for its object to lessen the infection accumulated in a single hospital in Paris, by establishing four hospitals, one in each of the four principal quarters of the city. This paper, which was replete with physical knowledge, and written with energy and sensibility, had influenced the higher powers to carry so useful a project into execution, when it was interrupted by the revolution. In 1789, when the electors of Paris assembled to chuse deputies to the states-general, they appointed Bailly to be their secretary, and afterwards to be their deputy. He was president of the constituent assembly, and directed the deliberations at the famous meeting in the Tennis-court, when the three orders, hitherto distinct, agreed to unite. Soon after, the city of Paris having changed its government, appointed him to be mayor. He filled this dangerous office during two years and a half of commotion, and if he sometimes manifested too much zeal for the principles of the revolution, no party refuses him the praise of firmness, moderation, and rectitude. The only reproach he incurred was that of some degree of pride, and allowing himself to be surrounded by factious men of no character; but such abound in moments of public fermentation, and a person in office cannot always avoid them; and Bailly did not exert all his power to keep them off. Being called as a witness in the process against the queen, he attested the innocence of that unfortunate princess, and courageously declared that all the heads of accusation directed against her were false.

'When he became again a private citizen, he retired to Melun,

where, in silence and obscurity, he endeavoured to forget the *éclat* of his former life, until the bloody tribunal, erected by Robespierre, drew him from his asylum, and sentenced him to death on November 11, 1793. Next morning he was beheaded. No victim of the revolution went to the scaffold with greater coolness, or showed more courage. His enemies prolonged his sufferings by appointing the place of execution for him alone to be at a distance. He was two hours on the way from his prison to the Champ de Mars, where he was put to death; during which time he was stoned, spit upon, and covered with mud: even his executioners were shocked at such barbarity. A very cold and heavy rain fell incessantly; during which a person said, "You tremble, Bailly." He answered calmly, "My friend, it is only the cold." These were his last words. He mounted the scaffold which had been slowly prepared before his face, and walked hastily toward the machine which was to terminate his life. He left, among his manuscripts, Memoirs of the revolution, and of the events which he had witnessed, and a large work on the origin of ancient fables and religions. Historians and philosophers are in hopes these will be published. Bailly was tall and thin, with an aquiline nose, a commanding appearance, and grave and serious countenance: a considerable resemblance has been discovered between him and Dundas, the English minister. He spoke with precision and dignity; his morals were pure, and his heart tender: a good husband and a faithful friend, he had every quality of an honest man. Many have discovered resemblances between his character and that of Newton: but what a difference betwixt the end of the one and the other! "Newton," said Bailly himself, "had the soul of a sage, for whom quietness and repose are the greatest of blessings. He despised glory which followed him in spite of himself, and which is eternally attached to his shade. He was the man of his country. At his death, he was exhibited, like their kings, to the admiration of the people. He was the greatest man that ever lived, and will for ever do honour to England. The lord chancellor and five other noblemen bore his pall." Such was the death of Newton, the most celebrated of astronomers. What must be our reflections, if we compare it with that of the historian of astronomy! The following verses were composed on the latter:

'De ses vertus, de sa raison,
Il servit sa patrie ingrate;
Il écrivit comme Platon,
Et sut mourir comme Socrate.'

Although this life of Bailly contains a few particulars not generally known, yet it will probably appear superficial to those who have read La Lande's eloge upon him, and who recollect how few men of equal eminence have died in France since the last edition of this work.

'Condorcet, (Marie-Jean-Antoine-Nicholas, Caritat, Marquis of), of a family originally of Comtat Venaissin, was born at Ribemont, in Picardy, September 17, 1743. His birth entitled him to

expect preferment in the profession of arms; but he chose the more quiet cultivation of the sciences. He had not arrived at his twenty-first year, when he presented to the academy of Paris a memoir on differential calculus, which was considered as worthy of a place in the collection of the works of learned strangers. His intimate connexion with d'Alembert and Voltaire, and his correspondence with the king of Prussia, acquired him much celebrity. After being admitted into the academy of sciences, he became their secretary, and justified their choice by the excellence of his papers, and eulogiums on his brethren. Being appointed in 1777, to pronounce the eloge of the duke de la Vrilliere, M. de Maurepas censured him for delaying it so long. Condorcet declared that, "he never had to praise such a minister!" During the remainder of Maurepas's life he took every step to prevent Condorcet from being admitted a member of the French academy. He arrived, however, at that honour in 1782, and the subject of his paper on that occasion was the progress of natural and moral science, and the influence which the sciences ought to have on the character of a nation, and on its government. In this discussion, he betrayed that spirit of independence, and those republican notions which afterwards guided his public conduct, which made him quit the closet of the man of learning for the legislative tribunal, and amidst a host of commotions, disappointments, and errors, led him to his unhappy end. From the dawn of the revolution, he followed all its flights. Under the constituent assembly, he was designed to be governor of the Dauphin, and when Louis XVI. was confined in the Thuilleries, after his escape to Varennes in 1791, Condorcet was one of the first who clamoured for dethroning the king, and for the establishment of a republic, and afterwards contributed to both measures. On the 14th of July of the same year, he placed a transparency over his door, with these words, "*La constitution ou la mort,*" [the constitution or death] and some person wrote under it, "*Les bains froids ou Bicêtre.*" [the cold bath of Bedlam.]

'He was chosen successively a member of the legislative assembly, and of the convention. In this, the object of his endeavour was to divide the emigrants into two classes, that none might be punished with death unless taken with arms in their hands: He also moved, that war with the emperor should be declared: that a committee should be appointed to search among the archives and public offices for all the title-deeds of nobility, in order to destroy such: that the sovereignty of the people should be established: that Louis XVI. should be tried by certain deputies of the departments, reserving only to the convention the power of mitigating the sentence; and lastly, he appeared as an opponent to the constitution of 1793. His two last speeches made him be suspected by the ruling powers of France; and Robespierre, from that time, considered him as an ambitious hypocrite, who, under the garb of philosophy, concealed intentions hostile to himself; and his ruin was determined. He was denounced as a partisan of the Girondists, and was outlawed on the 28th of July, 1793. For some time he was concealed in the house of a lady, who generously hazarded her life to preserve his. Here he composed his work on the progress of the human mind: but having read in the journals a barbarous law, which made crimes of

compassion and hospitality, and punished with death those who afforded an asylum to proscribed persons, he said to her, who had entertained him, "I must leave you, I am an outlaw." "If you are an outlaw," said she, "you are not proscribed by humanity *." He resisted her importunity, however, and, disguised in plain cloaths, with a cap on his head, contrived to pass the barriers of Paris. His intention was to have concealed himself for some days with an old friend, who resided in the environs of Seaux: but, when he arrived there, his friend was gone to Paris; and Condorcet was obliged to pass several nights in the quarries, in continual fear of being discovered. Urged at length by hunger, he ventured to go into a little public-house at Clamars, where the greediness with which he ate, his long beard, and agitated countenance, were noticed by an emissary of the revolution, who caused him to be arrested. When taken before the committee of the place, he said he was a servant, and his name Simon; but being searched, a Horace, which he carried in his pocket, marked with MS. notes in Latin, became the cause of his ruin. The peasant who interrogated him, finding that he had too much learning not to be suspected, had him conveyed to Bourg-la-Reine, where he was imprisoned for that night in a dungeon: but the person who went next morning, to carry him some bread and water, found him motionless and stiff. It appears, that, bereft of all hope, Condorcet died, either of a strong poison, which it is said he always carried about him, or by inanition and weakness, being exhausted by the pain and fatigue of his journey and by long fasting. Thus miserably perished a celebrated geometrician, and a man of distinguished learning, who might have lived happily, if he had not chosen to act a part in the revolution. Born with a fondness for novelty, he adopted opinions which he might have rejected in more quiet times; and he who was once vain of his birth, did not even disdain to take a part in a newspaper, and to descend, among the mob, to combat with mob-politics. A more serious charge, however, has been brought against him, that he abandoned the duke de la Rochefoucault in his last days, who had procured him his pensions, and had ever shewn himself his friend. 'There have been, says a writer, greater geometricians than Condorcet; but few have shown more distinguished talents in their happiest moments: there have been philosophers, who have thrown more light on metaphysics, political economy, and legislation; but none have extended their talents over a greater variety of important subjects: his learning was great and profound, but his style was most proper for discussion and sarcasm. He read every thing, and forgot nothing, from the *fabliaux* to the publicists of the eleventh century, from the romance of the day to the collections of the academy of inscriptions. Condorcet, whom d'Alembert called a volcano covered with snow, could number among his friends the most celebrated writers of his age.'

(This is followed by a list of his works, which we do not think it necessary to translate.)

* The neatness of this expression is lost in the translation.—"*Si vous êtes hors de la loi, vous n'êtes pas hors de l'humanité.*"

'Clootz, (John Baptiste) a Prussian baron, was born at Cleves, June 24, 1755. He inherited an ample fortune, which he dissipated in his travels, his projects, and his expensive pleasures. In England, *he connected himself with Burke*, then one of the chiefs of the opposition party. Invited to France by the nature of a revolution which humoured his ardent mind and his excessive love of liberty, he became the most extravagant of its apostles. From that time, he changed his Christian name for that of an ancient philosopher, and called himself Anacharsis. He even changed his title of baron, that he might become "the orator of the human race," and endeavoured to justify this appellation by appearing, June 17, 1790, before the national assembly, at the head of a numerous deputation, disguised in foreign dresses, who masqueraded as an embassy from the human race. He contributed 12,000 livres to the war against kings, and offered to raise a Prussian legion, to be called the Vandal legion. He demanded that a price should be set on the head of the king of Prussia, and highly commended Ankastroom, the assassin of the king of Sweden. "My heart is French," he exclaimed, "but my soul has ever been *sans-culotte*." This fool, more worthy of a madhouse, was chosen a deputy to the convention. There he made war on Jesus, to whom he declared himself the personal enemy, and published a pamphlet, entitled, "The Universal Republic," calculated to show how the human mind becomes debased by false ideas of philosophy. He maintains in this, that the people is the sovereign of the world, that it is the God, and the universe is only one family, which will coalesce with the French, who are the god-people. His extravagance, however, displeasing Robespierre, he was arrested, and sentenced to death, March 24, 1794. He submitted to this punishment with firmness, and without disgracing his opinions. In his way to the scaffold with Hebert, he exhorted him to banish all religious sentiments in his last moments; and he requested to be executed last, to convince himself of the true principles of materialism, by seeing the heads of his companions fall. He was the nephew of Cornelius Paw, a learned and celebrated writer. Envious of his uncle's fame, he would also write, and make a figure: but pride soon led him to madness, and that to death.'

The notice of Mr. Burke in this life is new to us, and, we hope, not true. Anacharsis Clootz must have been a man whom Burke would have disdained at any period of his life.

Besides the new lives in this edition, very important alterations and supplements are made to many of the old lives. The editors seem particularly attentive to literary history, and point out with exactness of date, every valuable translation, commentary, or edition of the works of eminent writers. The opinions also of recent critics of distinguished fame are added, that nothing may be wanting to direct the choice and taste of the reader. This praise, so far as regards the series of Frenchmen, is amply due to Messrs. Chaudon and Delandine: but, when we come to look after our countrymen, we discover, in almost every instance, a negligence which is the more culpable,

because accuracy might have been so easily attained. In giving their lives (if the brief notices here deserve the name of lives), they betray not only an indifference to precision, but even a contempt for it.

Of the many instances we might offer of this carelessness, some are to be found in the former edition; which, however, is no excuse for those who pretend to correct their predecessors. Fielding, we are still told, wrote Roderic Random, and a book called Memoirs of the *Chevalier de Kilpar*, which we never heard of. We can forgive the editors for informing us, that the reign of English poetry closed with Pope, and that, since his time, '*à peine peut-on citer un seul poëte:*' but why persist in asserting that Richardson was very silent, and passed several years in society without speaking a word? Smollett's article is one continued invective; and his name, with the usual inaccuracy of French writers, is spelled *Thomas Smolet*. Lady Mary Wortley Montague continues to be the author of Mrs. Montague's 'Essay on the Writings and Genius of Shakspeare,' which is here called '*une apologie de Shakspeare.*' The aversion of the French to proper spelling is notorious; and we might fill a page or two with such blunders as *Aisworth* for Ainsworth, *Cantorbery* for Canterbury, *Warthon* for Warton; *Wanbrouck ou plutot Waesbruck, le chevalier Jean*—who would think this was Sir John Vanburgh? But we shall establish our opinion of their contempt for English biography more fully by copying one or two of their notices of eminent men who appear for the first time in this work. Of the many distinguished characters who have been removed by death within the last twenty years, a very few only are noticed at all; and when the reader peruses the following, he may perhaps think it no great misfortune.

'Johnson, (Samuel) a celebrated English *litterateur*, was born at Lichfield, in 1709, (his father a bookseller) and died in 1784. We are indebted to him for a good edition of Shakspeare, a collection of the best English poets, the Idler and Rambler, two papers in the taste of the Spectator, the choice parts of which have been translated in 12mo. by M. Boulard, a notary of Paris; a Journey to the Hebrides, and a valuable dictionary. Johnson was not more distinguished for his learning, than for the delicacy of his wit and of his taste.'

'Burke, (Edmund) was born at Dublin in 1730, came to London, and there entered on the profession of the law. At his leisure hours, he wrote for some of the journals; and the sprightliness of his articles, and the wit he displayed, made him be sought after by Dr. Nugent, whose daughter he married. Becoming then secretary to the *duke of Buckingham*, he soon obtained the friendship of that patron, who introduced him into the house of commons. There he distinguished himself by his eloquence, the vivacity of his repartees, and above all by the deep hatred he vowed against the republican government of France. His writings and speeches had no other object than to inspire the English with the sentiments he professed. His eloquence

had more of warmth than argument; and he often injured his own opinions by mixing too much sophistry and abuse with judicious reasoning. This vehement and renowned orator died at London July 8, 1797.'

Of Gibbon, whose life is given with a brevity proportioned to the above, we are told, that Bossuet's writings made him turn *Roman Catholic*, but then he afterwards became a sceptic, like Bayle, and that his *abjuration* obliged him to quit his country, and make Switzerland his asylum!

'Watson, (John) an English historian, born in 1724, died in 1783. He was educated at Oxford, where he was distinguished for his love of industry and the plainness of his judgement. He published several historical works, which are held in estimation; among them, a History of Halifax, 1775, 4to. and the Life of Philip II., 4 vols. 12mo. This last work was translated into French: the characters of Philip, and of the duke of Alva, are depicted with a force worthy of the pen of Tacitus.'

We need scarcely inform our readers, that this last life is a confused notice of two very different writers, and erroneous in every particular. The following, however, is so choice a morsel, that we shall not venture to translate it.

'Mulgrave (Richard), écrivain Anglois, a publié une histoire de la dernière rebellion d'Irlande. Ayant traité dans cet écrit sans ménagement la conduite d'un membre du parlement, il fut appelé en duel par celui-ci, et tué dans le combat, au commencement de l'année 1802.'

For this violent death, perhaps, Sir Richard Musgrave may be consoled, when we inform him, that Mrs. Siddons also is duly entered among the departed geniuses of Great Britain: she is said to have been a celebrated actress who excelled in tragedy, but is praised chiefly for her skill in sculpture, exemplified in a statue of Adam, exhibited in 1802. The time of her death is not mentioned; nor shall we be sorry if we remain long ignorant of it.

These specimens, which we might easily multiply, afford the most decided proofs that our editors neither are acquainted with English literary biography, nor wish to be acquainted with it. Their inaccuracies are of a description which can admit of none of the usual apologies. They can be attributed neither to improper authorities, nor to hasty transcription. To say, on the other hand, that they are wilful, may be saying too much: but it is impossible to soften the imputation in any other way than by supposing that they look with contempt on English biography, and are careless how it may be misrepresented. They are not in danger, however, of retaliation. The Dictionnaire Historique has ever afforded valuable materials for the editors

of our general biographical works; and we have no hesitation in recommending the work before us as copious and accurate, beyond any former publication, in the series of *foreign*, and particularly French, biography, and literary history.

ART. VII.—*Mémoires sur l'Egypte, &c.*

Memoirs on Egypt, published in the Years 7, 8, *and* 9. *Vol. IV.* 8*vo.* Paris. 1803.

WE now hasten to the conclusion of a work, some parts of which we have anticipated; while others, which we must cursorily notice, might have been written in any other country than Egypt, from the equator to the 70th degree of north or south latitude. The history of the labours of the institute are premised; and, of these, many are not very interesting. We shall select however a few passages, as the subjects are not detailed in the ensuing volume, and we have no reason to expect succeeding ones.

M. Geoffroy, in the second tour he made to Sacarra, studied the less obvious catacombs. He observed pits of little depth, which terminated in a small cavity, and inconsiderable excavations, destined for the poor. Their bodies, impregnated with bitumen, were enveloped in their mantles, made of such woollen stuff as the Fellahs now wear. Branches of date-trees were placed in the folds of this stuff, and stalks of maize confined it: the whole was bound by cords of the date-tree. This coarse mummy was deposited in a ditch, dug in the rock; and the stones, taken from the cavity, were heaped on the body, and consolidated with plaster. On the surface of the rock, and covered by the sands, which the winds had progressively heaped over them, were found mummies taken from the subterraneous galleries; various little figures, particularly one of a Typhon; vases, some of which were elegantly formed, resembling those of Herculaneum; small masses of natron, carefully wrapped in linen; gums; bitumens; leaves, strung on cords of a palm-tree, and disposed in the form of a chaplet.

M. Desgenettes also communicated to the institute observations made on the heads of a great number of the mummies just mentioned; and which tend to show, that the individuals to whom these heads belonged, possessed more strength than intelligence. As we have not received M. Desgenettes' memoir, we must remain ignorant of the mode by which this curious conclusion was derived.

Of one other memoir we shall mention the title, as it does not occur in the volume; viz. that from M. Nouet, entitled, 'An Application of the Greek and Egyptian Measures to the

Observations of Eratosthenes, to determine the Quantities of a Degree of the Meridian, under the Latitude of 48°, between Alexandria and the Solstice.'

The first article in this volume is entitled, 'General Considerations on the Agriculture of Egypt, and the Ameliorations of which it is susceptible. By M. Reynier.'—The account of Egypt, by M. Reynier, prefixed to his narrative of the transactions of the French army after the battle of Heliopolis, we have had occasion to commend. Though not actually the same work, so far as our recollection extends, it is a similar one; and the descriptions are not essentially different. We perceive some additions; and one of these, from a note, we shall translate.

'I have said before, that the Arabians convert the trees found in some of the valleys of the deserts of Egypt and Arabia, into charcoal. Many places at present furnish them; particularly the valley in which the convent of St. Antony is situated, where, at least, there are fertile grounds; a valley on the south of Cosseir; and another under the parallel of Esnè. In general, vegetables abound most in the marshy districts of the Red Sea, where the rains are more common than in the valleys which fall from the central chain, on the side of Egypt. Many of these valleys were once undoubtedly covered with forests, which have been destroyed. I do not think that the valley where d'Anville places Alabastropolis was, at that æra, wholly without vegetation, as at present; and we cannot be deceived in the position, since the Arabs have discovered considerable ruins in the same spot. I intended to examine them; but twenty disappointments, inseparable from my situation, prevented me. M. Berthé, chief of a battalion of artillery, who went to those deserts to observe the djebbel doukhan (the mountain of smoke), has discovered, in a long valley, an ancient road, with posts of direction at different distances; but the want of provisions prevented him from penetrating to those ruins. The name of this valley, preserved by tradition (the valley of chariots), points out a road formerly frequented; and, if I be not deceived, Alabastropolis was one of the ancient markets, which served as an entrepôt between Arabia and Egypt, and perhaps Syria: for, in a country where customs are unchangeable, the present elucidates the past; and the caravans of Syria still come to Koreima, a place near that where the caravans of Alabastropolis must have reached the Nile.'

The bed of the Nile is gradually rising by a deposition of the mud; and there probably will be a period when its inundations must, from this cause, cease, as well as from the diminution of the mountains, whence the river flows. These mountains were once much higher than at present; for the sugar-cane, the indigo, and some other objects of cultivation that require a dryer soil, not subject to be frequently overflowed, were not known in early periods, since there is no trace of them in the ancient

paintings, where every circumstance of the private life of the ancient Egyptians, and every part of their employments, are delineated. The 'mountain of smoke,' just mentioned, leads to the suspicion of a volcano; some specimens of stone, brought thence by the Arabs, confirm it; and Granger, a traveller of the last century, speaks of the smell of sulphur. We remember a modern mineralogist, who was so fully possessed of the idea of a hill being volcanic, that he insisted on some black matter in the cells being soot, and was positive of its smelling of soot. When viewed, however, through a common lens, this supposed soot was crystallised; and, on examination, was found to consist of ferrugineous crystals. So, in this case, the 'smoke' is soon dissipated, and the djebbel-doukhan is only the mountain of clouds.

Two events are fatal to agriculture in this country; viz.—an insufficient inundation, and the early appearance of the kamsins. The latter are the simoons of the desert, and consist of inflammable air, deprived of all its moisture, which it greedily attracts, like the harmattan of Africa, from every object. When the grain is fully grown, this wind ripens it at once. When not mature, it checks the growth, and dries it before the full magnitude of the seed is attained. The political obstacles are more numerous. The uncertain political state prevents all agricultural speculations, where the return is slow. Nothing can impede the rapacity of the chief proprietors, since they form the government, and from the government the common people can alone expect relief. The Copts, who are in one sense their stewards, are not interested in any improvements, as they hold their place at the capricious fancy of their lords. It is singular, that every village is divided into twenty-four equal parts called *karrats*, each of which is subdivided into the same number of parts. Is this the source of our diamond weights? the divisions are similar. The depredations of the Arabs are equally injurious to cultivation. Their protection must be purchased; and should other tribes commit any ravages, these protectors avenge their clients' cause, but almost at an equal expense; for they claim or retain a large share of the booty.

The objects of cultivation in Egypt we have formerly noticed, and cannot again stay to enumerate. The poppy, the vine, and the olive, afford no more at this time than may be necessary for the consumption of the country. Little oil is made; and the olives supply the monks, whose mode of life is so rigorous, that there are scarcely sixty-five days in a year, on which some privation is not enjoined. This part of the memoir, however, is very interesting. Why is this fertile country still doomed to the rigours of despotism, still shackled by the leaden chains of ignorance?

'Memoir on the Caravans that arrive from the Kingdom of Darfoor to Egypt, with an Account of the Places through which they pass; and on the Trade carried on in Slaves, and on the other valuable Merchandise that comes from that Country. By M. Mercure Joseph Lapanouse.'—The introduction to this memoir contains a lively and picturesque description of a caravan, and its conduct. Of the trade itself we have not long since received an excellent account from Mr. Brown. Let us just add our author's list of the merchandise brought from what may be comparatively called the interior of Africa.

'The caravan of Darfoor is the most considerable of all those that arrive in Egypt. It is sometimes composed of 12,000 slaves and 15,000 camels, and brings a prodigious quantity of merchandise. The objects of the commerce are slaves, camels and dromedaries, elephants' teeth, ostrich feathers, gum-arabic, tamarinds, the seeds of schism, usefully employed in medicine for the cure of inflammation of the eyes; natron; schêp, a kind of acid salt for the preparation of leather, and employed as a mordant in dyeing; large leather vessels for conveying water; parrots; civet cats; the musk beaver; horns of the rhinoceros for sabre-handles. The caravans carry back, in return, iron-work, common nick-nacks, groceries, medicines, arms, and coats of mail.

'The male and female slaves are disposed of, with a part only of the camels: the rest are reserved for the conveyance of the goods conveyed in return. Of the camels, a third are destined for the conveyance of water; a quarter for provisions; an eighth only for the merchandise: the rest are reserved to carry the sick slaves, for the charge of the wounded camels, and to replace those that may be stolen or die on the road. These proportions, however, vary according to circumstances.

'The caravan of Darfoor is a vast commercial speculation for the inhabitants of the country, and for the sovereign himself, who has a share of the slaves, camels, and merchandise. The sovereign sends his troops, every two or three months, against the nations with whom he is at war: they enter the villages, and carry off all the children. These are the slaves brought by the caravan to Egypt. Sometimes the king of Darfoor lends his soldiers to some of his relatives or friends, securing a large payment; and then the slaves that are taken become the property of him who is at the head of the expedition.'

All commerce is carried on by exchange; for objects of little value, beads, tin cut in small pieces, and different trinkets, are bartered for merchandise of greater importance. Slaves are exchanged. The caravan sets off in winter, as the rains of summer would injure their wares, and the camels find little herbage. The route furnishes no object of importance.

'Memoir on the Caravans which come from the Kingdom of Sennaar; on the Route which they take; and an Account of

the different Merchandise which they carry: preceded by some Explanations on the Topographic Situation of the Country, and on its Government. By the same.'—This memoir contains some minute details which we cannot follow, and which, after Bruce's narrative, will want the attraction of novelty. The kingdom of Sennaar comprehends that also of Barbar; but the latter is nearer to Egypt than the former. On the north and south it is bounded by Egypt and Abyssinia; on the east and west by the Red Sea and Darfoor. The country, watered by the Nile, is fertile and pleasant; but, from the numerous lakes, unwholesome. Corn, however, is dear; and the chief grain, next to the doura of Egypt, is dougum, a kind of millet. Money is not unknown; and gold is found among the sands of the rivers. The caravans are much smaller than those of Darfoor: but they come two or three times a year; while those of Darfoor are not even regular in their annual visit. The merchandise is nearly the same.

'I have received the description of an animal peculiar to this country, the *zeref*. In height and form, it resembles the ox. The head is like that of the goat; and the neck long like that of the camel; the skin resembles that of a tiger, the hair and tail those of a horse. It walks very quick, and is not vicious. Its skin is so thick that a ball cannot penetrate it; and it can only be killed by wounds with spears on some particular parts of its body. It is hunted for its flesh, which is excellent; and for its skin, of which bucklers are made.'

We shall add our author's description of the dromedary, which differs a little from the usual accounts.

'Dromedaries come from Barbar, a dependent country on Sennaar. There are many in this country, and they are the most valuable; but only few of them reach Egypt. It is commonly supposed that the dromedary has two bunches. This is an error: the dromedaries in Egypt have but one, like the camel, from which they differ only in being thinner; in having finer and more delicate legs, a sharper muzzle, finer and more delicate hair. It is quicker than the camel in its movements; and, in a trot, can almost keep pace with the gallop of a horse. It is also more indefatigable, and can remain a longer time without nourishment. The price in Egypt is from about four to sixteen pounds sterling.'

Another part of the merchandise brought by the caravans of Sennaar, is the teeth of the elephant. Our author gives a description of the methods of taking the elephant in Africa, and adds some particulars respecting his œconomy. He is said to be very voracious; devouring whole trees, after rooting them up with his enormous trunk. Pieces of wood, of the size of the arm, are reported to be found among his excrements. The elephant is said to swim remarkably well. A single tooth, we

are told, will sometimes weigh a quintal: yet, on the whole, there are supposed to be not more than ten or twelve quintals brought annually to Egypt.

Ostriches are bred at Sennaar, as poultry in Europe. At the beginning of winter they shed their large feathers, which are replaced by others; and these feathers are collected and preserved with care, in order to be sold in Egypt. The wild ostriches are also hunted, not only for their feathers, but their flesh, which is asserted to be excellent. The skin is very thick, and used for bucklers: it is said to be impenetrable to a ball or a spear. The account of the gum-arabic is very minute: we regret that we are unable to follow it. The author adds also some account of the tamarinds; of the schism seed, which acts in fevers like the emetic tartar; the leathern bottles for the conveyance of water, probably made of the skin of the hippopotamus, whose teeth are harder and whiter than those of the elephant, whose flesh resembles beef, and whose fat is so delicate, as to be employed instead of butter; civet cats; and gold dust. A singular fact is related of the parrots or parroquets; viz.—that they build no nest, but lay their eggs in holes which are formed in trees for them by another bird with a long beak. The whole of this memoir is peculiarly interesting. The author seems to have had the best opportunities for obtaining information, and not to have neglected them.

'Memoir on the Slave-Trade at Cairo, and the Diseases to which the Negroes are subject on their Arrival. By M. Frank, Physician of the Army of the East.'—The causes of negro slavery on the east of Africa are nearly the same as on the western coasts; and while slaves are to be bought, they will be kidnapped, or wars be undertaken to procure them. Among these slaves, some are said to be canibals, and to have a prolongation of the *os coccygis* in the form of a tail, which is carefully cut off, though the cicatrix may remain. For this story our author could not find the slightest foundation, though it is a subject of curiosity how it could have arisen. Circumcision among the females is not uncommon; and from the extent of the excision, seemingly arose the idea of the general practice of infibulation, which is not however wholly without foundation. The account of the sale of negroes, their treatment, manners, &c., is given in an interesting style; but we cannot enlarge on it. The diseases of negroes contain nothing new nor interesting, excepting a species of *scabies sicca*, which, from the imperfect account before us, is a commencing elephantiasis, and cured by external remedies alone.

'Memoir on the Plague observed in Egypt in the Years seven, eight, and nine. By M. Sotira, Physician of the Army of the East.'—This very tedious and extensive memoir is the work of a man of learning, but of unsufferable vanity, and tainted with

French infidelity. The questions discussed are,—What is the plague? What is its source in Egypt? What are its curative and preventive means? The plague is, in our author's opinion, a peculiar disease, and only regularly carried off by suppurating buboes. Those who have had it in the regular course, are not again *very* subject to it, particularly in the same epidemic. Contrary to some modern theorists, he shows that it is highly contagious. It was very fatal in the French army, chiefly from carelessness. Its original country, our author observes, is Africa and Asia; and its origin the effluvia of marshes, rendered more deleterious by heat. It is now the endemic disease of Egypt; but this country had not always so destructive a scourge: it was once healthy. The cause of this change our author endeavours to investigate, and reduces it to the insufficient inundation of the Nile from various causes. The means of remedying it, he thinks, would be turning the two remaining channels of the Delta into one, in order to make the current sufficiently strong to carry the water of the river to the sea. At present, during its lowest state, the sea advances many miles to meet it. To this must be added, cleansing the canals, and avoiding filth of every kind. This plan would lessen the ravages of the plague; but it might, in our author's opinion, still return, in consequence of the south winds bringing miasmata from the stagnant marshes in other parts of Africa. Some judicious remarks on the treatment of the plague are added. Our author has properly appreciated the opposite accounts of the good effects of bleeding, and stated the different circumstances in which it may be beneficial or injurious. The oily frictions, he thinks, do no service; and he pretty strongly hints, that Mr. Baldwin was the dupe of numerous impositions. The violent sweats which these frictions occasion, are, in his opinion, too debilitating. He recommends no particular plan of cure; and his preventive means are the common ones, with the exception of fumigations with marine acid vapours. This part of the paper contains some valuable practical information.

'Extract from the Journal of General Vial, during the Campaign in Syria in the Year 7.'—This extract affords little that is interesting. General Vial is in the neighbourhood of Acre, but does not speak of it. The emperor, it is said, still shudders at the name. We find, at least, that the description of Volney may be depended on.

'Memoir on the Ancient Limits of the Red Sea, on some Parts of the Isthmus of Suez, and on the Valley of Wandering (Egarement). By M. Dubois Aysmé, Engineer of Bridges and Highways.'—We cannot enlarge on this paper, which contains some valuable remarks, and displays much learning, but shall give an abstract of the author's opinions.

From the level of the Red Sea, with respect to the Mediter-

ranean, it appears to our author that they never could have been united. Yet they approached nearer than at present; and M. Dubois Aysmé has pointed out the extent of the ancient limits of the Red Sea, about twenty-five miles to the north of its present termination. He contends for the authenticity of the Pentateuch; but hints, that, though it might not be the work of Moses, or even of an æra so early, yet, as it must certainly date from the time of Esdras, it will necessarily contain an authentic description of manners and events. The first step in his inquiry is to ascertain the situation of the land of Goshen, which, he thinks, was a valley trending east and west, and on the north-east of Belbeis. This also was, in his opinion, the spot in which the Israelites went to sacrifice in the Desert; and whence, when pursued by Pharaoh, they fled southward to the present Adjeroud, on the north-east of Suez, and on the banks of the Red Sea, in its former situation. He supposes, that, as the tides of the Red Sea are considerable, the Israelites might have passed it at the ebb, and that Pharaoh's host was destroyed by the returning flood. On comparing the whole memoir with the Mosaic narrative, the authenticity of which we place in a much higher scale than the memoirist before us, we do not think that he has proved his different positions, with the exception only of the situation of the land of Goshen. Nor is he more successful in ascribing the destruction of Pharaoh's host to natural causes. In effect, if the whole of that event be not miraculous, it is in the highest degree improbable. That it did happen, we know, not only from the testimony handed down at least from the period of Esdras, which came nearer to the event, but from the careful preservation of the law, previous to it. In short, there was no period when any considerable interpolation could be made without detection. The consequence is, that the divine interposition must, for a time, have suspended the ordinary laws of nature. Mr. Bryant's system on this point, which the present author seems not to have seen, is, we think, in many respects, more probable.

'Meteorologic Observations, made at Cairo during the first six Months of the Year 9; viz.—from September 20th, 1790, to March 20th, 1791. By M. Nouet: communicated to M. Desgenettes.'—This journal forms a supplement to those formerly published from the observations of the same author, at Alexandria, Cairo, Damietta, Salehhyeh, Belbeis, and Suez. In these winter months the thermometer, though variable, had not a very extensive range. In the beginning of the period, at two in the afternoon, it was sometimes so high as 22°.5 of Réaumur, about 82° of Fahrenheit; and its lowest point at sunrise was 3°.8, about 39° of Fahrenheit.

'Necrologic Tables of Cairo, including Old Cairo and Boulac, during the Years 7, 8, and 9. Published by M. Desgenettes.' —We shall subjoin the author's results.

'1st. That the deaths of the women are more numerous than those of the men; and that the diseases of each were well known to Prosper Alpinus, whose experience is confirmed by ours.

'2dly. That the mortality of infants chiefly takes place in the first six weeks of their existence; in general, within nine months.

'3dly. That, independently of the accidents of dentition, common to every country, the small-pox is the most fatal of all diseases, and that it carries off more infants than the plague. I do not speak of the plague of the year 9, which destroyed more than 100,000 persons in Upper Egypt.

'4thly. That the children of Europeans, Jews, and the numerous Christians of Syria, established in Egypt, improve very slowly.

'5thly. That the women, whose catamenia commence and conclude at an early period, and who are very fruitful, do not reach so advanced a period as the men.

'6thly. That the men, in general, are long-lived; that many exceed a century; but we cannot rigorously fix the age of a person beyond his early youth.'

It is singular, that, from these tables, not a single person died in the whole of Vendemiaire, or the first twenty-eight days of Brumaire, of the year 7. We cannot hence think highly of their accuracy.

'Memoir on the Physical and Medical Topography of Malta, followed by a History of the Diseases that reigned in that Island among the French troops at the end of the Year 6, and during the Years 7 and 8. By M. Robert, chief Physician of the Military Hospitals at Malta.'—As we shall soon have occasion to speak of Malta at some length, and as we have already noticed its physical topography in our review of Mr. Anderson's work, we need not enlarge on the present article. One circumstance, which we have not remarked in former accounts, is, that though the thermometer does not sink so low as the freezing point, the cold seems, *to the feeling*, excessive. The heat, when screened from the cooler north winds, is also excessive.

The principal dangerous complaints at Malta are the autumnal fevers of the bilious kind. The other diseases are not remarkable in their appearances, or in their fatality. The small-pox is sometimes not epidemic for many years. The crises of fevers in Malta are very distinguishable; and the rules of Hippocrates are often observable with respect to critical evacuations. Bile is the predominant cause of disease; and the best remedy is ipecacuanha in the common doses. As the habits are very irritable, drastic purgatives are borne with dif-

ficulty. Temperance is very necessary; and during the blockade, when luxuries were rare, the internal army, in general, was much more healthy than the blockading troops.

The diseases of Malta are well described. The principal were the bilious and putrid fevers, the scurvy, and the night blindness. The last is called a catarrh of the eye, and ingeniously accounted for by a deposition of mucus, which lessens the sensibility of the organ, or destroys the influence of any but violent stimuli. The use of bad provisions brought on a truly *wormy* epidemic: the worms were the lumbrici; and the epidemic was, in many instances, fatal.

ART. VIII.—*C. M. Wieland's Sämmtliche Werke.*

C. M. Wieland's Collective Works. Vol. XXXI. to XXXVI. 8*vo.* Leipzig. 1799 *to* 1801.

WIELAND is, in every sense, the greatest writer of the Germans. His popularity can vend at once four distinct editions of his collective works, which are not wholly comprised in the thirty-six octavoes already published. They consist chiefly of prose novels and rimed tales.

Agathon was attentively translated in 1773, we believe, by Mr. Richardson of York. Of the Golden Mirror some specimens were published in the Lady's Magazine; so that a translation is probably in some forwardness. Danischmend, being a continuation of the Golden Mirror, will perhaps tempt the perseverance of the same pen. Don Silvio of Rosalva has been englished well, apparently by the translator of Agathon. Diogenes of Sinope, in its original form, found an importer, but no readers. Roxkox and Kikequetzel, a Mexican tale, is short enough to be vernacularised without fatigue. The Travels of Abulfanaris are equally concise. The Abderites merit importation, as they contain useful satire on the petty spirit of petty corporations. Of the dissertations, several are comprised in the Varieties of Literature; so are some Dialogues of the Gods, a few of which were published apart. Peregrinus Proteus was domesticated by the editor of the Varieties. A Trip to Elysium has been recently advertised. The Comments on the French Revolution are out of date. The Fairy Tales have circulated in Great Britain. These are the principal prose works. The poems must await the inclination of practised versifiers. Why will Mr. Sotheby not add to his admirable Oberon, the Musarion, and the better Fabliaux?

The first thirty volumes of these Collective Works were analysed in the Monthly Review some years ago, in a manner

which we neither wish to depreciate, nor expect to excel. Yet perhaps a fainter tone of panegyric, and a less covert insinuation of censure, might be adopted toward these newer writings of Wieland, without any sacrifice of justice, or any impertinence of sincerity. We shall try.

The thirty-first volume contains twelve *Dialogues between a Pair of Tongues*; such, we believe, is the idiomatic rendering of what the Germans call *dialogues under four eyes*, and the French, more neatly, *tête-à-têtes*. They relate to phænomena of the French revolution: among them, in the second dialogue on the French oath of hatred to royalty, occurs the proposal, afterwards acted upon by the French, for investing Bonaparte with dictatorial power, as the most tried and efficient remedy for anarchy. This proposal, however natural and obvious a consequence of the known opinions and leaning of Wieland, appeared, after its realisation, like the inspired dictate of supernatural prescience;

> For old experience can attain
> To something like prophetic strain.

In order to destroy the merit of this guess, or counsel, the enemies of Wieland's sentiments attributed it to secret intelligence, conveyed through supposed confederacies of the illuminati. The vulgar (ambassadors belong sometimes to the vulgar) weakly credited this imputation: the curs of anti-jacobinism were hallooed throughout Europe upon the sage of Osmanstädt: he was reviled and insulted as the hired mouth-piece of Parisian conspirators.

The most important of these dialogues is the tenth, entitled Dreams Awake. It is too long, and in its bearing too local, for transcription. It unfolds a project for reconstituting the German empire. It points out the practicability of assimilating the German constitution to the British; recommends bestowing on the imperial cities, and on the circles, or shires, a representation analogous to our house of commons; proposes to the petty sovereigns to accept a sort of peerage, under the name of dukes and athelings; and to the emperor, to assume an all-pervading sovereignty, and an efficacious executive power. After noticing the inefficiency of the German constitution for purposes of public defence, as became evident from the sacrifice of the left bank of the Rhine to France, the dialogists proceed to animadvert on the state of institution and opinion in Germany. They agree, that of three possible forms of dissolution, one is approaching. These are—1st. A violent revolution, as in France; 2d. A partition, as in Poland; 3d. A constitutional reform, or consolidation of the minor sovereignties under the chief sovereign, to be accomplished by offering a donative of

freedom to the people, which should purchase the transfer, or concentration, of their allegiance. After some reciprocal criticisms, the disputants agree to prefer this last disposition of their country.

The opinion of Wieland is in nothing a solitary opinion: he is rather an eclectic philosopher, than an original thinker; and collects, from the whole surface of Europe, the results of the best discussions, with an equity which makes him in a remarkable degree the herald of public opinion, the representative of disinterested and instructed judges. He makes his political pamphlets, like his poems, by the process of inlaying; he veneers not with autochthonous wood, but with the finest of foreign growth; and he gives that exquisite fashion to his work, which secures its presence in the apartments of luxury and the palaces of sovereigns. His advice therefore is sure to be weighed by such as are within reach of those interior seats of political volition, which communicate to the practical world the critical and decisive impulse. The statesman reads Wieland to know what the world expects from his beneficence. The consolidation of Germany is now the favourite project of the country; and whichever of the two courts, the Austrian or the Prussian, first offers to carry through the design on conditions favourable to the liberty of the subject, will accomplish the conquest or absorption of all Germany.

As works of art, these dialogues are not excellent: they abound with common-places and needless interlocutions: a great deal of conversation seems to have been introduced only to increase the number of sheets for the printer: the talkers assert often, reason sometimes, and demonstrate rarely: their drift is vague; their excursions rather resemble an airing, than a stage on a journey. There is not enough of dramatic distinction: both speakers are too voluble; both select their decorations and allusions with far-fetched appositeness; both have information and urbanity. The concluding dialogue between Geron and a stranger (that is, between Wieland and the young sovereign whom he aspires to counsel) has more dramatic merit than the rest: it holds up Marcus Antoninus, the author of the Meditations, as the very attainable model of a highly praise-worthy sway; and treats the art of reigning as one of the liberal pursuits, to excel in which is quite within reach of a gentleman of good taste, common attention, and appropriate ambition.

The volumes XXXII. to XXXVI. must be deferred until the next Appendix.

ART. IX.—*Géométrie de Position, &c.* Paris. 1803.

Geometry of Position. By L. N. M. Carnot, of the National Institute of France, of the Academy of Sciences, Arts, and Belles Lettres at Dijon, &c., with fifteen Plates. 4to. Imported by De Boffe.

SUCH of our readers as have attended to the political events of the last ten or twelve years, (and who can withhold his attention from these events, at a period in which Europe has been shaken to its centre, and the most important and astonishing changes have glided in rapid succession before us?) will, doubtless, have strongly impressed upon their memory the character of M. Carnot as a politician; they will recollect the ardour with which, as minister of war, he furnished the means of repelling the enemies of his country, and the firmness with which he stood forth, almost singly, to oppose the ambition of Bonaparte—first in the instance of his being appointed first consul for life, and again more recently, when the consulship was exchanged for the dignity of emperor. But, however much Carnot may have been celebrated for his public measures, he is not likely to be less regarded for the ingenious productions of his private hours. He who engages actively in the momentous concerns of a nation, may often deserve and obtain applause; yet his conduct may be misunderstood, and his motives misrepresented: but the man who, amid the disquietude of revolutionary broils, can, at intervals of retirement from a busy public life, meditate on abstract truths, aim at the removal of difficulties in the road to knowledge, and labour to extend the pure principles of science, calls for commendation of a less equivocal nature; and it would be unjust to refuse him the tribute of our praise.

Besides the work now before us, M. Carnot had previously laid before the world two smaller tracts, which, as well as the present, have for their chief object the clearing up some difficulties in first principles. One of these tracts was entitled 'Reflexions on the Metaphysics of the Infinitesimal Calculus.' It contains some ingenious discussions; but on the whole it is not satisfactory. In truth, we look upon his fundamental position respecting the nature of that calculus, as erroneous; so that, although he has shown his skill as a reasoner and a metaphysician, yet his conclusions are often incorrect, and the difficulties he has alluded to, remain just as they were. The subject of the other tract is the '*Correlation of Figures*:' and it was in preparing this piece for a new edition, our author's ideas became so much extended, and so many new objects presented themselves to his view, that, instead of a new edition, he produced a new work of 540 quarto pages; and it is this of

which we are now to give an account under the title 'Geometry of Position.'

The theory of positive and negative quantities in algebra has of late been examined by several writers, both in this country and on the continent: some of these gentlemen have displayed considerable talents in conjuring up difficulties, and others have exhibited no small skill in dispelling them: but, notwithstanding all their exertions, the subject still remains in obscurity; an obscurity in which we conceive it has been involved by the writers themselves, and which will be removed as soon as men will relinquish that fondness for paradox and mystery which, it is to be regretted, is not yet entirely banished from the domains of mathematics. M. Carnot's performance is chiefly devoted to the illustration of the nature and use of the affirmative and negative symbols; but, in the course of his inquiries, he runs into various discussions respecting different branches of geometry, trigonometry, and the doctrine of curves; and he exhibits so many curious and interesting theorems, that, while we are of opinion his treatise will be but of little service in establishing clear and unobjectionable rules for the management of negative quantities, we still look upon it as in many respects a valuable book, and affording no unfavourable specimen of the author's mathematical attainments.

In a preliminary dissertation of thirty-eight pages, the author gives a general view of the different explanations and theories which have been offered relative to the use of the negative sign, and makes some extracts from the French *Encyclopédie*, explaining the notions which M. d'Alembert entertained on this subject. He then proceeds to class the various theorists under two heads:—1. Those who argue that negative quantities are quantities less than nothing. 2. Those who assert that negative quantities are of the same nature as positive ones, but taken in a contrary sense. The first of these notions he refutes by an argument sufficiently common, which is this:

'Having this proportion $1 : -1 :: -1 : 1$; if the notion combated were exact, that is to say, if -1 were less than 0, for a much stronger reason would it be less than 1; therefore the second term of this proportion would be less than the first; therefore the fourth must be less than the third; that is to say, 1 must be less than -1; therefore -1 would be both less and greater than 1; which is contradictory.'

Again:

'A multitude of paradoxes, or rather palpable absurdities, would result from the same notion: for example, -3 would be less than 2, while -3^2 would be greater than 2^2; seeing that -3^2 is 9, and that 2^2 is no more than 4: that is to say, of the two un-

equal quantities 2 and −3, the square of the greater would be less than the square of the lesser, and reciprocally: which clashes with all the clear ideas that can be formed respecting quantity.'

Some other instances which are adduced cannot be extracted, because they refer to diagrams. After these, our author proceeds to show that the reasons on which even the most judicious advocates of these two opinions ground their defence are inconsistent with themselves. Thus, they say, if from one quantity A a less quantity a be subtracted, the difference $A-a$ will be less than A: suppose now that a is gradually augmented, $A-a$ will be diminished more and more, and will become 0 when a becomes equal to A: therefore, continuing to augment a, the difference $A-a$ will be found less than nothing. But to see that this reasoning is specious and false, it is sufficient to recollect that it applies equally to $\sqrt{A-a}$: thus, A being constant, $\sqrt{A-a}$, diminishes gradually as a is augmented; it will become 0 when $a=A$; and therefore it will become less than nothing, that is, simply negative and not imaginary, when a becomes greater than A; which is known to be false. Similar reasoning is opposed to those who say that negative quantities are taken in a contrary sense to positive ones: for, by the same reasons that $A-a$ is taken sometimes in one sense and sometimes in a contrary one, according as a is less or greater than A; we may prove that $\sqrt{A-a}$ may be taken also sometimes in one sense, and sometimes in the other; but never becomes imaginary: so that the error is the same on both hypotheses. In fact, if it be an essential assumption at the outset that A is greater than a, it is adopting a contradiction when it is supposed that a may become greater than A; and of course what is deduced is false, since it depends on the truth of a contradictory proposition, namely, that A is at the same time both greater and less than a. M. Carnot then goes on to expose the fallacy of other methods of treating negative quantities, in which he is generally ingenious and acute; but it must likewise be confessed, that he is often contending against opinions which none would now maintain, and brandishing his weapons against shadows of his own creation. This, however, leads to some practical deductions, and a copious elucidation of his own theory.

'I conclude first,' says he, 'that every isolated negative quantity is a mere creature of reason; and that such as we meet with in calculation are but simple algebraical forms, incapable of representing any real and effective quantity. 2dly, That each of these simple algebraical forms, being taken abstractedly from its sign, is no other thing than the difference between two other absolute quantities, of which that which is the greater in the case on which

we established the reasoning, is found the lesser in the case to which we would apply the results of the calculation.

'This principle answers all objections, and takes away every species of difficulty, without any need of the intervention of those abstract notions, respecting which the geometers cannot agree. And, indeed, on returning to simple and intelligible notions, that which presents itself naturally to the mind, is that there cannot really exist other quantities than those called absolute, and that the signs by which they may be preceded indicate *not quantities, but operations*. Thus these signs, taken collectively with the same quantities, do not constitute new quantities, but complex algebraical forms.'

Instead of the terms *positive* and *negative*, which have hitherto been used by most algebraists, our author proposes those of *direct* and *inverse*; but informs us that the same terms had been employed by M. de Vela, professor of mathematics at Lausanne, in his Introduction to Algebra, published in 1799. Of this, however, M. Carnot was ignorant when he first adopted these terms in his Treatise on the Correlation of Figures; and it seems moreover, that the theories of these two writers have nothing common, except these denominations. As little or nothing is gained in perspicuity by the mere rejection of the current language, it would, perhaps, have been full as well if the old terms had not been discarded. The way in which our author wishes the new terms to be understood may be soon learned from his own account of them.

'Those quantities which I name *direct* and *inverse*, are no other than ordinary or absolute quantities, but considered each as the variable difference of two other quantities which become alternately greater and less the one than the other. When that which was the greater at first, that is to say, in the system on which we have established the reasoning, continues constantly the greater, the quantity which expresses the difference of their absolute values, is named a *direct quantity*; when, on the contrary, it becomes the lesser, this difference is named an *inverse quantity*. Thus disappear all the metaphysics of quantities positive and negative. There remain only quantities direct and inverse, which are absolute quantities, as are all other quantities imaginable. According to the various circumstances in which they are found, we must either retain the sign that precèdes them in the formulæ in which they enter, or change it; and it is the theory of these mutations that I call *geometry of position*, since, in reality, it is by these that we express the diversity of the corresponding parts in figures of the same kind. Thus the geometry which I name *of position*, is nothing else than the ordinary geometry, in which the theory of quantities called *positive* and *negative* is replaced by that of quantities which I call *direct* and *inverse*.

'It is to develope these notions, and to deduce consequences the most important, that I dedicate the first section of this work. I

there give new proofs that the ordinary theory is, in this respect, at least very vague; that the number of positive or negative roots in an equation indicates not in any exact manner either the number of solutions of which the problem is susceptible, or the sense in which they must be taken; that sometimes they are found superabundant, while at others they are suppressed, although real; that frequently the negatives ought to be taken in the same direction as the positives; and that sometimes even positives are false or insignificant; that, notwithstanding, all these roots are algebraically exact, and by transformation may be rendered useful; and that it is precisely and solely by the use which analysis makes of forms negative or imaginary, as if they were true quantities, that it differs from synthesis, and possesses over it so great an advantage.

'To this principal notion of quantities direct and inverse, and which makes the special object of the first section, I unite others that to me appear still further to justify the title of *Geometry of Position*, which I have given to this work. I there propose a method for expressing, by particular characters, and by the systematic arrangement of letters taken to design the principal points of a figure, the modifications which it may undergo by changing the position of those fundamental points. Thence results a sort of mechanism which I think capable of rendering more sensible the analogy which exists between figures of the same kind, and to render the formulæ discovered for any one successively applicable to all the others. The exposition of this method is the object of the second section, to which I have not given all the developement of which it is susceptible, and which it may easily receive, if the new ideas that I have proposed are approved by the learned.

'Among the various examples which I give of my theory, in this second section, is found a general table of the correlation of *linear-angular* quantities, that is to say, of sines, co-sines, tangents, &c., which answers to the different regions of the circumference. I think I have there given the true theory of the variations of signs experienced by these sorts of quantities. Then I recur to the method practised by the ancients, of comparing the arcs immediately with their chords, instead of comparing them with the half-chords of the double arcs: which is the same thing in the main, but furnishes means more natural, and frequently more simple, of establishing the relations of those quantities. On this occasion I propose some formulæ, which I think have not yet been given, to represent these relations by symmetrical expressions between all the compared arcs.

'The other sections are devoted to the application of the principles developed in the two first; but I have proposed to myself, moreover, another object, which appears to me at least as important; that is, to set forth a method that shall be capable of representing, by analytical tables, the whole of the properties of any proposed figure whatever; and thence to make in some sort a complete enumeration, at the same time, of all figures that may be related to it.

'To this end I consider this proposed figure at first as a term of com-

parison, or *primitive figure*: and I give the name of *correlative figures* to those which it is proposed to compare with it. In the primitive figure itself, I take, from among the quantities which compose it, such a certain number, as, when known, suffice to determine all the others. These new bases being chosen, I express all the other parts of this primitive system in values of these first solely; and of them I form the general table. This table comprises evidently all the relations sought of the various parts of this primitive figure, since it gives the means of comparing them, two by two, by the intermediation of primordial quantities taken in order to serve as common terms of comparison.

'This primitive figure being supposed the real and existing object on which the reasonings were founded, the formulæ which express the relation of its divers parts, and which compose the general table we have spoken of, can only contain real and intelligible expressions; and, of consequence, they can neither indicate any impossible operation, nor any absurd quantity; in them, therefore, we cannot meet with any isolated negative quantities, since any such quantity is not a being of reason; much less can there occur imaginary quantities; that is to say, the signs + and − which enter into these formulæ express there only operations that can be performed, and must only be considered as simple abbreviations.

'This table of the properties of the primitive figure once established, it is requisite to know what modifications it should sustain, that it may represent successively in the same manner the properties of figures which are its correlatives. The construction of each of these being essentially the same with that of the primitive figure, we see that the formulæ which express their properties ought to have the greater analogy with those of this primitive figure, as the disparity between them is less: the correspondent qualities ought to be there found combined in the same manner, as to their proper or absolute values; it is only necessary therefore to express the diversity of positions; and it is this which is accomplished by the mutation of the signs which affect these quantities, or the different terms of the formulæ of the table.

'To discover the mutations that ought in reality to take place for such or such a correlative system, I regard it as springing out of the primitive system, by virtue of a transformation wrought by insensible degrees, which changes nothing in the general bases of the first construction, but only modifies the respective positions, by placing above, that which was below, or removing to the right that which was on the left. It results from this gradual motion, that such quantity of the system which was found at first less than another, becomes greater, and *vicè versâ*. But it is from this solely, and not because these quantities are opposed the one to the other, that we deduce the general principle of the change of signs which ought to have place in the formulæ of the primitive system, to the end that they may become applicable to the transformed or correlative system.

'In the third section I trace out, respecting different figures, the tables of which I have at first spoken; namely, those which are capable of representing the whole of the relations which exist be-

tween the different parts of each of them; and I then apply to each of these tables that of correlation by which we know the mutations that ought to be made in this primitive table, to render it applicable to each of the systems which are its correlatives.

'The fourth section contains new applications of the same principle, to properties which cannot be found in the figures without the intervention of linear-angular quantities. The linear-angular quantities are intermediates, which serve to unite the lines with the angles, or to establish the relations of one with the other. But in this section I examine separately, on the one part, the relations existing between the angles only, and on the other, those existing between the lines only: I there furnish the notion of the centre of mean distances; and remark that this point is the same with that which is named, in mechanics, *the centre of gravity*. I thence conclude that the theory of this centre appertains to geometry, and that it would be most advantageous for the progress of that science, in this respect to re-establish the natural order of ideas.

'In the fifth section I apply the principles established previously to a series of particular questions of that kind which forms the subject of what is named *Application of Algebra to Geometry*. This gives me an opportunity of showing, by many examples, that the theory commonly admitted respecting quantities called positive and negative, is not satisfactory, and that by the manner of choosing, not merely the unknown quantities, but even such as are given, we frequently succeed in causing the position to enter (conformably to the idea of Leibnitz) into the expression of the conditions of the problem, and thus to diminish the natural degree of the final equation. These various questions give rise to some remarkable formulæ; such as the equation of condition, which exists among the angles that form between them the four faces of a triangular pyramid.

'Finally, in the sixth and last section, I apply to curves the formation of tables capable of representing generally the properties of signs. I develop the luminous idea exhibited by Godin in his *Treatise of Properties common to all Curves*, that the art of discovering the properties of curves is, properly speaking, the art of changing the system of co-ordinates; and I give many examples of this operation. It was not my intention to write an express treatise on the theory of curves; my object was solely to vary the application of my principles, and to make it appear that the formation of tables proper to represent the whole of a figure is applicable to curve lines and curve surfaces, as well as to right lines and plane surfaces. In this section will be found many remarkable properties, and I believe not yet known, of conic sections; a very curious theory respecting the points of concourse of several right lines, and of those on the contrary found ranged on the same right line; lastly, divers properties of curves in general, where the principal object is to render their equation independent of every point, line, plane, or fixed object whatever, taken arbitrarily in space or inherent in the curve.' *Prelim. pa. xxx.*

Such being the general view which M. Carnot gives of his

performance, it is obvious he has marked out for himself no common undertaking; and it must be acknowledged that in the execution of it he has displayed no common talents. The theory, however, which he proposes, is far from simple, is encumbered with too formidable an apparatus, and is often too obscure and ambiguous in its application, to be likely to meet with a generally favourable reception. Besides, it furnishes no methods of ascertaining whether certain results be to be reckoned positive or negative, or imaginary, without calling in the aid of some distinct investigation to verify the algebraic process; so that instead of facilitating and extending the modern analysis, this theory would tend to limit its use, if not to restrain it to such purposes as fall within the province of the rigorous geometry of the ancients. On these accounts, we should not be justified in recommending our ingenious author's theory: and we spare ourselves the trouble of exhibiting two or three instances in which he has reasoned in contradiction to his own principles, if not indeed to those principles which lie at the foundation of all science.

Here it might be expected that our account of this work should terminate: but, as we have already hinted, M. Carnot has introduced into his treatise some curious and interesting particulars, which, although they would have amalgamated almost as well with any other subject, as with the one to which they are appendages, are of too important a nature to be passed over silently. A few of these we shall notice as concisely as their nature will admit.

The first section, which is appropriated to the developement of general principles, contains also an able discussion respecting the distinguishing characteristics of analysis and synthesis, and the peculiar advantages of each: but it is liable to the same objection as his general system, insomuch as it tends to fetter and cramp the application of the analytical method; and concludes, indeed, with affirming that 'there does not exist any means of determining *a priori* the rules of analysis.'

In the second section, where our author proposes his method of expressing the correlation of different figures, he lays down a new kind of notation, which we think (one or two particulars excepted) rather awkward than elegant; but we cannot explain it here, as it would require some new and unusual characters. He then proceeds to establish the correlations of construction and position, of the several parts of triangles, as their sides, angles, perpendiculars, bisecting lines, areas, &c. and traces the mutations of signs, throughout the gradual and complete transformation of the whole. In like manner, he traces the changes relative to sines, co-sines, tangents, &c. and gives more extensive tables of sums, differences, and multiple sines, &c. than we recollect to have elsewhere seen. Among the curious

geometrical properties mentioned in this section, we select the following, endeavouring to present them in more compressed terms than the author's:—1. In every triangle, the perpendicular let fall from the centre of the circumscribing circle on any one of the sides, is equal to half the distance from the opposite angle to the point of intersection of the three perpendiculars demitted from the angles upon the opposite sides. 2. In every triangle, the point of intersection of the three perpendiculars (just mentioned), the centre of gravity, and the centre of the circumscribing circle, are all in one right line. 3. In every triangle, the sum of three perpendiculars from the centre of the circumscribing circle upon the sides, is equal to the sum of the radii of the circumscribing and inscribed circles. 4. In every triangle, the radius of the circumscribing circle is, to that of the inscribed circle, as the sum of the cosines of the three angles, *minus* radius, is to radius. 5. If we imagine three planes, respectively perpendicular, to pass through any given point, and to cut a sphere, the sum of the surfaces of the three circles formed by the intersections, will be always the same, whatever directions we give to the three perpendicular planes, provided they all cut the sphere.

The third section contains full and curious tables of the relations subsisting between the different parts of triangles and quadrilaterals: they contain, in fact, with respect to triangles, an enumeration of the mutual relations of 302 particulars, from any three of which, that are independent, the other 299 may, by means of the tables, be readily found: and, with regard to quadrilaterals, the tables comprise the relations of 23 parts, any five of which that are independent, being given, the rest are determinable. Among the properties stated separately, are these: 1. In every trapezoid, the sum of the squares of the diagonals is equal to the sum of the sides not parallel, *plus* twice the product of the parallel sides. 2. The difference of the squares of the two diagonals is, to the difference of the squares of the sides not parallel, as the sum of the parallel sides is to their difference.

Section the fourth exhibits the relations in a system of right lines which may be discovered without the intervention of linear-angular quantities. Here it is laid down as a principle, that, 'In every figure which may be constructed with the ruler and compasses only, without employing the graduated circle, all the lines may be calculated without the intervention of angles; and in every figure, on the contrary, which may be drawn with the ruler and graduated circle only, without employing compasses, all the angles may be calculated without the intervention of lines. Thus, in the first case, we may obtain all the sides of the figure, and in the second, all the angles, without the intervention of linear-angular quantities.' Proceeding in conformity to this

rule, the author draws out various tables of the properties of quadrilaterals, polygons, and polyhedræ; and deduces from them a great number of striking properties, but which in general cannot be understood without making reference to the diagrams; it must suffice, therefore, if we extract one, which is this:

'In every hexaedron, regular or not, the triple of the sum of the squares of the four diagonals which traverse the solid, *plus* four times the sum of the squares of the six lines which join, two and two, the four middle points of these diagonals, is equal to the sum of the squares of the twelve edges, *plus* twice the sum of the squares of the twelve lines which join, two by two, the middle points of the sides opposite to each of the faces.'

This proposition is an extension of one which is given by Legendre for the parallelopiped, namely, that 'in every parallelopiped the sum of the squares of the four diagonals is equal to the sum of the squares of the twelve edges:' and this, again, is an obvious extension of the well-known property relative to the diagonals of the parallelograms.

In the application of our author's theory to various questions in elementary geometry, which is the object of the fifth section, he has given a great variety of problems: many of them have been far more elegantly solved by English authors, particularly by Simpson, in the problems at the end of his Algebra, his Geometry, and his Select Exercises. Had M. Carnot been acquainted with the works of this very ingenious author, this portion of his treatise might have been rendered far more valuable. But the constructions of geometrical problems, and the deduction of elegant theorems from such constructions, is a branch of science respecting which information can be obtained only from writers on this side the Channel. At the same time that we are compelled to make this remark, it would be unjust not to admit that our author's fifth section contains elegant solutions to some new and interesting problems, and that it likewise exhibits some curious theorems: we select one, viz.

'If in any sphere we draw three radii respectively perpendicular, and from their extremities at the surface of the sphere drop perpendiculars on any fourth radius whatever, the sum of the squares of the three parts of this radius intercepted between each of these perpendiculars and the centre, is always equal to the square of the radius, whatever be the direction of the fourth radius; and the sum of the squares of the three perpendiculars will be always double the square of the radius.'

Although the author promises his readers much new matter in the sixth section, we cannot assure them that his promise is realised: there are, it is true, various striking properties relative to the points of concourse of tangents to curve lines, and to what De la Hire called *Harmonicals:* but the larger part of these

properties were investigated (and, we think, by the aid of a more beautiful process) in Maclaurin's piece *De Linearum Geometricarum Proprietatibus generalibus*. As to 'the luminous idea of Godin,' we are at a loss to discover in what its brightness consists; for it is certainly not calculated to diffuse any new light over the doctrine of curves. The most useful part of this section, is a table of the principal variable quantities in curves on a plane, by means of which the several lines, angles, and areas, may be obtained, without running to such high equations as might occur in following the usual methods. The work concludes with a proposal for a new kind of mechanical analysis, which the author thinks would lead to the extension of different branches of mathematics: it depends upon his peculiar method of notation, and therefore cannot be explained in this place.

Having thus laid before the reader M. Carnot's account of the objects of his performance, selected several theorems from different parts, which to us appeared curious and deserving of notice, and offered various remarks on the substance of the work as we proceeded in our examination; it only remains for us to state our opinion of the manner in which it is executed. The volume before us, although it comprises much that is valuable, furnishes, after all, an example that something more than even talents and genius is necessary to form a good treatise. Our author seems entirely ignorant of the art of compression: his arguments lose much of their force for want of their converging to a focal point; he is tautologous and desultory in the extreme, stating some of his favourite positions over and over again. Had this bulky quarto been condensed to the size of a moderate octavo, it would not have occasioned the omission of an iota that is useful or interesting: in that case we might probably have bestowed, what we are now compelled to withhold—an unqualified commendation.

ART. X.—*Benedicti de Spinoza Opera quæ supersunt omnia: Iterum edenda curavit, Præfationes, Vitam Auctoris, nec non Notitias, quæ ad Historiam Scriptorum pertinent, addidit H. E. G. Paulus, Philos. ac Theol. Prof. Ord. Ienens.*

The surviving Works of Benedict Spinoza, complete: re-edited, with Prefaces, a Life of the Author, and Observations relative to the History of his Writings, by E. G. Paulus, Professor of Philosophy and Theology. 8vo. Iena. 1802.

THAT a professor of theology should undertake an edition of the works of Spinoza, which attack the foundations even of natural religion, would be surprising, were it not that the necessity of a revelation is by many persons considered as the more apparent, the feebler the proofs which are deduced from

mere human reason of the doctrine of a retributive deity. The works of Spinoza form important documents in the history of metaphysical philosophy, and are thus far entitled to the curious inspection of those who like to trace the progress of the art of reasoning, and to appropriate the successive discoveries in ideology to their respective inventors.

Spinoza was the son of a Portuguese Jew, and born in 1632, at Amsterdam. He dissented early from the religion of his fathers, and was stabbed, but not mortally, on quitting the playhouse, by the holy indignation of some fanatical rabbee. His first apostasy was to Mennonism, on embracing which, he exchanged his original name, Baruch, for that of Benedict. He removed from Amsterdam to the Hague, where he subsisted as an optical-instrument-maker, and led a frugal and retired life, the leisures of which he devoted to study. De Witt, who was fond of his society, had secured to him an annuity of 200 florins; but Spinoza, with disinterested generosity, refused to accept it from the heirs of his friend. His morals had the purity of poverty, or of a weak constitution: a pint of wine lasted him a month. He died at the age of forty-five. His temper was mild, his conversation fascinating, his manners officiously obliging, his whole demeanour affable, gentlemanly, decorous to nicety: he attended, and advised attendance, on public worship. His figure was small and insignificant; his complexion remarkably sallow.

His opinions terminated in pantheism. He teaches that matter is the uncreated, original, indestructible being, the first cause of all things; and that the collective mass of matter, the universe, ought properly to be called God. To its inherent properties he ascribes those plastic powers which have created animated nature. He denies that there is any other substance than matter, and considers mind as its local and occasional result. Thus far, he agrees with certain deists of antiquity, who ascribed personality to the universe, and a soul, the result of matter, to the world. But Spinoza does not appear to have entirely admitted this personality, and must, therefore, so far be classed with the atheistic school.

Bayle has criticised his arguments with severity, and indicated his sources with much erudition: yet, as the opinions of Serveto concerning the deity, approach, in every thing but the doctrine of his impersonality, to the opinions of Spinoza; and as both those philosophers seem to have derived from the Jewish literature of Spain their original bent of mind; it is not improbable that in that country will be detected the specific source of this material pantheism. Berkeley has precisely inverted the notions of Spinoza: his works, therefore, form the most adapted antidote. Spinoza is rather bold than clear: he affects a mathematical manner, and writes with little taste: his attempt to get rid of the doctrine of design, or of final causes, by denying

that the eyes were made to see, or the ears to hear, or the teeth to chew, is miserably unsuccessful. Paley had not yet demonstrated the intelligence of the plastic cause.

As a specimen of Spinoza's method of argument, we will extract a passage, in which he is endeavouring to prove that things are the only ideas of the divine mind; traces of the past, its symptoms of memory; and effects, its inferences.

'Eth. P. II. Prop. 9. Idea rei singularis, actu existentis, Deum pro causâ habet, non quatenus infinitus est; sed quatenus aliâ rei singularis actu existentis ideâ affectus consideratur, cujus etiam Deus est causa, quatenus aliâ tertiâ affectus est, et sic in infinitum.

'*Demonstratio.*—Idea rei singularis, actu existentis, modus singularis cogitandi est, et a reliquis distinctus; adeoque Deum, quatenus est tantum res cogitans, pro causâ habet. At non, quatenus est res absolutè cogitans; sed quatenus alio cogitandi modo affectus consideratur, et hujus etiam, quatenus alio affectus est, et sic in infinitum. Atqui ordo, et connexio idearum idem est ac ordo, et connexio causarum; ergo unius singularis ideæ alia idea, sive Deus, quatenus aliâ ideâ affectus consideratur, est causa, et hujus etiam, quatenus aliâ affectus est, et sic in infinitum. Q. E. D.

'*Corol.*—Quicquid in singulari cujuscunque ideæ objecto contingit, ejus datur in Deo cognitio, quatenus tantum ejusdem objecti ideam habet.

'*Demonstr.*—Quicquid in objecto cujuscunque ideæ contingit, ejus datur in Deo idea, non, quatenus infinitus est; sed quatenus aliâ rei singularis ideâ affectus consideratur: sed ordo, et connexio idearum, idem est, ac ordo, ac connexio rerum; erit ergo cognitio ejus, quod in singulari aliquo objecto contingit, in Deo, quatenus tantum ejusdem objecti habet ideam. Q. E. D.'

Surely it requires all the patience of philosophy, and all the zeal of impiety, to study such dry and formal metaphysics: but, as Hobbes says, the duty of an author is to bring reasons, the duty of a reader to bring attention.

One consolation results from reading in these antiquated repositories of infidelity—a conviction that human opinions are not progressive; that all the sects, which now attract our alternate attention, had advocates of equal skill formerly: that the same proportion of atheists, deists, Socinians, orthodox, and hyperorthodox, existed at the time of Spinoza, as in our own day: that literary excellence could always form a sect: but that no sect may hope for longevity or diffusion, except in as much as it makes a permanent provision for rewarding the toil of specific proselytism.

At the Hague was lately edited, by C. T. de Murr, a manuscript of Spinoza's, never before printed, containing annotations on his theologico-political treatise. This book is accompanied with curious biographic and literary particulars, and a fac-simile of his hand-writing, which renders it doubtful whether he spelt his name with an *s* or *z*, Spinosa or Spinoza.

ART. XI.—*Histoire comparée des Systèmes de Philosophie, relativement aux Principes des Connaissances humaines.*

Comparative History of the Systems of Philosophy with respect to the Principles of human Knowledge. By J. M. Degerando. 3 Vols. 8vo. Paris. 1804.

IN reviewing the Memoirs of the National Institute, we have often had occasion to notice the contributions of the present author, and not unfrequently to allow him the praise of an acute and comprehensive ideologist. M. Degerando, however, is a corresponding member of many other literary societies, besides the national institute of France; and the publication before us is merely an enlargement of an extensive memoir, which, as a member of the royal academy of sciences and literature of Berlin, he did himself the honour of presenting to that valuable establishment, and which was flattered with special marks of approbation and favour.

We have had histories of the different systems of philosophy presented to us under various forms, narrative, and inductive, chronological, and comparative; but the present, though assuming this last description, is designed to be new in object and plan, or rather is intended to arrange the many and gigantic subjects of philosophy into a regular scientific classification founded upon the following question, which, we are told, is common to every divaricating system, and constitutes the pivot of the whole,—In what consists the relation of the human mind with the objects of its knowledge? what is the foundation of the right it assumes to become a judge of such objects? and consequently what is the real nature, the extent and certainty, of this knowledge itself?

It will appear, by the course the author has thus prescribed to himself, that he has endeavoured to unite the historic arrangement of Brucker with the analytic of Condillac; and he has hence divided his work into two parts, in the former of which, he offers an abridged history of the chief systems of philosophy in as much as they relate to the principles of human knowledge; and in the second, a critical analysis of the same systems directed to the same end. The former part is subdivided into seventeen chapters. Of these, the first developes, in a general view, its object and plan, and observes, that, to render the study of philosophy useful, two points are requisite, to wit, rightly to appreciate its doctrines, and accurately to classify them. It partitions the science of philosophy into five distinct epochs, and of these, it offers the distinctive and essential characters, and touches upon the different sects that chiefly flourished under each.

In his second chapter, the author passes to an examination of the historians of philosophy; from those who sought or pre-

tended to seek after truth, to those who have preserved their researches. His view is here cursory, yet his scope comprehensive, commencing with Aristotle and Plato, and descending to Adam Smith inclusively. The third chapter is devoted to the origin of philosophy; examines its various directions, as intended to explain the phænomena of nature, and the relation of man with such phænomena; and is peculiarly addressed to the subject of cosmogonies, the earlier opinions with respect to the thinking principle, magic and divination, deifications, and astrology: the system of emanations, Grecian mythologies and gnomics.

Our author now commences his more regular philosophic epoch; and in chapters iv. and v., examines the schools of Ionia, of Pythagoras, and of Heraclitus; which, with the two Eleatic schools, and the doctrines of the sophists, form his first epoch. In chapters vi. and vii., he comprises his second period, and devotes it to Socrates, Plato, and the three academies, the sceptics, Aristotle, Epicurus, and Zeno. His third period embraces syncretism, eclecticism, and the reign of the mystics, and is included in chapter viii. His fourth period, in the ensuing chapter, comprehends the Arabians, the scholastics, and the reign of the philosophy of Aristotle. Chapters x. and xi. commence the fifth period, which extends from the reformation of philosophy by Bacon to the present day; and are intended to designate minutely the expansions which the doctrine of Bacon and Locke has received in England and France from modern metaphysicians. The twelfth chapter is dedicated to those philosophers who are said to have limited the principle of experience to its narrowest bounds; and embraces Hobbes and his school, modern eclectics, sceptics, and idealists. In chapter xvii., we meet with a minute detail of the history of Cartesianism; its comparison with the opinions of Leibnitz, Malbranche, the Port-royal writers, and Spinoza. The fourteenth is devoted to Leibnitz and Wolfe, to spiritual automatism, to contradictory principles, and those of a sufficient reason. The ensuing chapter is a continuation of the foregoing, and examines the relation of the preceding systems with those of Kant, Baumgarten, Meyer, Lambert, Mendelssohn, and many others. The two last chapters are devoted to the Kantian philosophy alone, and the various sects which have ramified from its school.

The second or analytic part is subdivided into fourteen chapters. Of these, the first explains its immediate design: the second endeavours to bring the history of philosophy to one common point of view: the third offers reflexions on the progress of the human mind in the formation of philosophic systems. In chapter iv., we meet with the origin of various prejudices of philosophers, which are supposed almost constantly to proceed from an ignorance of the true principle of knowledge. Chapter v. gives us the general progress of the philo-

sophic discoveries of antiquity, and chapter vi. the philosophic discoveries of the moderns. In chapter vii. we find offered to us desiderata, which still exist in philosophy, on the subject of the principles of human intelligence. Chapter viii. advances reflexions on speculative or rational philosophy; chapter ix. on dogmatism; chapter x. on idealism; chapter xi. on scepticism; chapter xii. on empiricism; chapter xiii. on criticism; chapter xiv. on experimental philosophy.

Having thus given a sketch of the various subjects contained in M. Degerando's work, we proceed to make a few observations upon the ability with which he has executed it, and to offer a few extracts in elucidation of his manner. The historians of philosophy he has divided into three classes; in the first of which, we find the names alone of Plato, Aristotle, and Cicero; 'writers', says he, 'who have contemplated their subject from the most elevated point of view, have collected the doctrines of the different schools, have compared them together, and have made such comparison with a view of elucidating their own theories, or at least of justifying their own choice of theory. We may form, continues he, a second class, from such writers as Hippocrates, Xenophon, Athenæus, Sextus Empiricus, Lucretius, Seneca, &c. who, upon philosophic doctrines, have left us only detached fragments, or have limited themselves to the explanation of particular sects; who, in few words, have rather furnished us with ample materials, than with a history.—The third class of the historians of the philosophy of ancient times comprises those who have arranged their collected materials in a body of history, or in the form of tables, but without aiming at accompanying them with any philosophic strictures, or without being capable of such accompaniment. At the head of these is placed Diogenes Laërtius, who, nearly alone, became for a long time a guide and model to later historians of philosophy; who is certainly entitled to our gratitude, since he preserved for our use a variety of remains, but whose credulity has intermixed with them a number of errors, as may be readily perceived by the observations of Menage and Heumann.'

This classification is by no means decisively marked, and in several instances is unsatisfactory and meagre. We expected to have found in the first division some notice of Theophrastus, the successor to the chair of Aristotle. Cicero has no more pretensions to a place in this class than Xenophon, who is thrust into the second; for he is no more than the latter an historian of philosophy, whether general or restrained to a particular sect; his notices indeed are full and valuable; yet he has only preserved for our use, to adopt our author's own language, 'a variety of remains.' The merits of Diogenes Laërtius are too sparingly allowed; we should be able to proceed with great difficulty without him; and surely that philosopher ought not to

be exclusively branded with the charge of credulity and error, who, in the honest pursuit of truth, and a fixed determination of adhering to her in whatever quarter or attire she might appear to him, with a mind free from all bias and party-spirit, investigated, before he would consent to close with any one, all the different philosophic systems of his day. This is the more ungenerous of M. Degerando, because, from the sketch given above, it will be found that he has pursued, as far as he possibly could, the plan laid down by Diogenes, and especially in relation to his earlier periods. In his description of these, however, he is less clear and satisfactory than the fountain from which he draws, and omits many particulars with which the student in philosophy should be acquainted. Thus he abruptly opens and continues his first epoch, without informing us with whom either the Ionic or the Italic school commenced, why they were thus respectively denominated, or with whom they terminated; though, had he copied as fully as he ought to have done from this 'credulous and erroneous' writer, his readers would have learned that the former was denominated Ionic or Ionian, because Thales, its founder, was of that country, and resided at Miletus, where he instructed Anaximander; and that the Ionic order closed with Clitomachus, Chrysippus, and Theophrastus, names which are altogether suppressed in the work before us. They would have learned also, that the Italic order originated with Pythagoras, and was thus characterised, because for the most part he was an inhabitant of Italy; and that this latter order terminated with Epicurus. Our author, however, is correct in observing, with respect to Epicurus, that Cicero has not treated either himself or his sect with fairness, that he conceived, from some unknown cause, an excessive prejudice against them, and largely communicated it to his own age.

The following is M. Degerando's account of the system of eclecticism, and the mystics to whom it gave birth, which comprises a part of his third period.

'From the time of Carneades, who founded the new academy in the hundred and fifty-first Olympiad, we do not for many ages perceive a single system that is truly original. After the fall of the Greek and Roman republics, the human mind, at once enervated and discouraged by a dreadful combination of causes, the corruption of manners, the advance of luxury, political slavery, the fashion of subtilising, the uncertainties of doubt, the systems of voluptuousness or selfishness, had lost those adventurous and creative powers, which illuminated the better ages of Greece. It had lost even those noble desires, those exalted motives, which can alone give to the genius of reason a sense of its own powers, and crown the discovery of truth with a prize equal to the efforts it demands. The great variety of systems conceived in the antecedent ages, seemed,

indeed, to destroy the hope of developing a new idea. In short, philosophy felt herself possessed of so rich a patrimony, that she was little ambitious of adding to it by new conquests. It was at this time that eclecticism (the concentration of different doctrines) might be expected to arise, and that in reality it did arise. Reason, forbearing to create, had nothing more than to choose between existing opinions. Of these opinions, every one carried with itself a certain degree of probability, and various advantages. The intelligent hoped to reconcile them; the vain to distinguish themselves by the assortment they should hence make, by the art with which they should adorn themselves with these ancient spoils; in effect the conquests of the Romans, commerce, travels, books, the use of the Greek and Roman tongues, became now almost universal; a thousand circumstances had assimilated the minds of men, and confederated their ideas, by rendering communications more frequent. Doctrines intermingled themselves like nations; and systems of philosophy seemed to approach a state of unity by the effort of that prodigious power which reduced the whole world to the laws of one individual empire.

'The philosophy of Greece, transplanted to Rome, soon experienced, under the emperors, the effects of this spirit of combination. The theories of Plato endeavoured to ally themselves with the ethics of the Stoics; that of Epicurus seemed to stretch forth a friendly hand towards scepticism, now in its decline. At this time, therefore, many species of eclectics were exhibited with success. We sufficiently perceive these kinds of miscellanies among the writers of the Augustan age: but they soon became still more conspicuous. Plutarch, Anaxilaüs of Larissa, Quintus Sextius, Sotion of Alexandria, but, above all, Apollonius Tyaneus, successively modified the doctrines of Pythagoras by those of other sects. Thrasilus, Theon, Favorinus, Taurus, Lucius Apuleius, Atticus, produced a similar revolution in the system of Plato. Peripateticism began in like manner to be corrupted under Nero; Ammonius led the way; and Demetrius of Alexandria, Alexander Damascius, Endemus, Dexippus, followed his steps. Themistius, Olympiodorus, and Simplicius, completed the distortion of the opinions of Aristotle, who, for too long a period, was only known by those unfaithful reporters. The worthy Plutarch, in re-exhibiting the thoughts, in tracing the character of the ancient philosophers, himself less a philosopher than an historian, preserved their maxims with sufficient fidelity, but confounded them without selection, and appreciated them without judgement. Lucian alone, particularly attached to the sect of Epicurus, introduces into his eclecticism a more just discernment, and a severer discrimination. He spreads a bitter ridicule (*ridicule amere*) over the subtilties of dogmatism, and attacks hypotheses from whatever sources they issue. In few words, his eclecticism consists still more in the refutation of every error, than in the combination of every doctrine.

'The system of Epicurus, already varied by Lucretius, was soon corrupted under succeeding ascendencies. The sect of the Cynics degenerated still more precipitately, and terminated with the life of Peregrinus Proteus. Declining scepticism found, for a short time,

in Sextus Empiricus, a bold defender, and a learned historian, but shortly yielded the field of battle to the dogmatism of the enthusiasts. The doctrine of the Porch maintained its independence for a longer period; witness the illustrious names of Athenodorus, Epictetus, Seneca, and the Antonini; but, sinking at length beneath the general impulse, it alternately inclined to Cynicism and Platonism, and was at last, after the reign of Alexander Severus, confounded in the chaos which sprang up from the ruins of every school.

'In the mean while, Alexandria became the grand theatre of those exertions by which the different systems were attempted to be combined. Various causes contributed to the formation of eclecticism; yet others tended to corrupt it from its birth. The Ptolemies had invited and planted around them the most celebrated philosophers of Greece; they had selected them from every sect; they had given the first example of a literary institute by inviting together men of letters at a museum where they were supported at the public expense. An immense library, enriched by the bequest of Aristotle, was at their command. Alexandria, moreover, was become the centre of the commerce of the universe, the rendezvous of Romans, of Greeks, of Orientals: a body of Jews dwelt in Egypt: the Essenians, and the Therapeutæ, in particular, inclined to the speculations of Pythagoras and Plato, and practised a morality analogous to that of those philosophers. A disposition common to every one, the produce of the general climate, general luxury, and the general state of morals, uniformly engendered meditation, and introduced credulity. Hence doctrines, in their birth the most remote, approached and amalgamated; the traditions of the ancient Chaldeans, the systems of Zoroaster and the Gymnosophists of Asia, the religious dogmas of the Egyptians, of the Jews, of the Christians, and, in effect, of all the different sects of Greece. Among these sects, nevertheless, those only were capable of admission, who could conciliate themselves with the general disposition and haughty conceptions of the people of the East. Hence the preference which was discovered to the system of Pythagoras over that of Plato, and the doctrines of Aristotle. Pythagoras, of all the Grecians, was most favourable to a contemplative mind; the secrecy with which he surrounded himself was singularly accommodated to the taste of the mystics who were spread over all Asia. Plato offered a powerful temptation to contemplative enthusiasm by his images of an intellectual world, his hypothesis of a pre-existent state of the soul, his maxims concerning the relation of human ideas with the divine nature. His writings perpetually recalled to view that species of inspiration, which had dictated them, and led forth the mind into the vague of ideal regions. Finally, the doctrines of Aristotle possessed, as we have already observed, a metaphysical inclination, by which they were easily reconcilable with abstract speculations. The mystics laid hold of this connexion, enshrouded themselves in his definitions, in his hypotheses, and forgot the examples he had given of simpler and more genuine wisdom. Every philosopher, who by appealing to the test of experience, advanced obstacles that were too formidable to speculative systems, and mystic ecstasies, was

abandoned. Epicurus, Zeno, the Cyrenaïcs, offered no tribute to the eclecticism of Alexandria; their principles were banished as so many importunate laws, which, by awakening the spirit, tore it from the delicious reveries in which it liked to be lapped. Even Pythagoras himself, Plato, and Aristotle, lost, in this intermixture, their original purity: it was necessary to conciliate them with each other; it was necessary to conciliate them with the claims of imagination, with the prejudices of those who adopted them; the final distortion was the work of ignorance and carelessness. Various were the forms therefore which this intermixture assumed, according to the manner in which, from such a multiplicity of elements, their proportions were varied, or a preference was allowed to a philosophic system or a religious dogma; yet Zoroaster and Plato almost constantly played the first parts, and continued to constitute a sort of chief mediatorship in the grand alliance. The doctrines of Zoroaster, and the writings attributed to Hermes Trismegistus, were the origin of the sect of gnostics, which, originating in Asia, migrated into Egypt, Palestine, and the Roman provinces. It spread itself among the earlier Christians, and is well known to have been the chief cause of those severe controversies which desolated the churches from their cradle. The name alone of this sect reminds us of those reveries to which it was a prey, and of the haughty pretension which it affected of possessing, in the contemplation of God, a direct and instructive science. Although it commonly testified an utter contempt for the Greek philosophers, it had borrowed largely from the ancient doctrines of Orpheus, and from all the systems of the dogmatists. The gnostics, under the name of *æons*, personified the *ideas* of Plato, and made of them so many substantial natures and efficient powers, which gave being and life to every portion of the universe.

'The school of Alexandria, properly so called, had no other dispute with the gnostics, than as to the precedence and origin of their systems; the basis of the opinions of the two sects being for the most part alike. Their common character, more especially, was the very same. Contemplation, heavenly illumination, was the sole origin of all their pretensions to knowledge. This idea adhered most pertinaciously to the system of emanations, which was the soul of the Alexandrian doctrine; a system which, in this latter school, received a more brilliant display, and a more regular form, since illustrated by men who unquestionably possessed distinguished talents, but who, at all times surrounded by some mysterious ideal world, were ecstatic visionaries, and subtile metaphysicians. Potamo, and after him Ammonius Accas, pass for having first united and adjusted the elements of this strange edifice. Plotinus followed shortly afterwards, obtained astonishing success, and added great renown to this doctrine. Porphyry, Jamblichus, Proclus, Alexander of Aphrosias, successively inherited his doctrine and his celebrity; and as it necessarily appertains to a set of enthusiasts, every one of them superadded to the ideas of his predecessors. Jamblichus surrendered himself without reserve to all the superstitious practices of divination. Proclus plunged deeply into the streams whence the gnostics had drawn their opinions, and called to

his assistance the different mysteries of Asia. Alexander extended still further the regions of the intellectual world; and introduced into them a new family of those rational beings whom the imagination of these philosophers created with so romantic a fecundity. He did more: he erected them, by his own fiat, into so many divinities.' Vol. i. p. 182.

From an extract thus ample, our readers will in no small degree be qualified to judge of the author's abilities and execution. They will find him sufficiently acquainted with his subject, but perceive at the same time that his manner is loose and desultory; that he writes as from memory, without having his authorities before him, or recurring to them as he ought to do. The whole of the ideas contained in this passage, might have been comprised in half the space they occupy, if he had been gifted with the virtue of comparison, or the talent of a luminous method. He is tautologic without being full, and talkative without being perspicuous. As to authorities, we meet with none. Tiedemann and Brucker are the only names referred to in the course of this entire extract, and even these in not more than three instances. We mean not, however, to disparage the labours of these historians, in asserting them to be no authorities: they are careful compilers from documents of an earlier date, which may properly be called authorities; but in themselves they are only secondary writers, and, as such, not to be depended upon by an historian who is treading in the same track, and has the fountain-head open before him. Had M. Degerando followed their example, as he has imbibed their reading, and especially the example of Brucker, the margins at the foot of his page would have been less vacant than they appear at present, and the student might have traced him directly to official and authentic sources. He is, moreover, as little attentive to chronology and topography, as to the names of his predecessors; and hence, while his history will be found scarcely minute enough to satisfy the unlearned, the scholar can derive little advantage from it as a book of reference. This extreme negligence would have been unpardonable in any writer; but it is vastly more culpable in a writer who pretends to a more accurate and systematic arrangement than any who has preceded him. What he means by a change introduced into the Epicurean hypothesis by Lucretius, we cannot possibly divine: the hypothesis itself we know almost exclusively from the latter. Lucretius never pretended to be a teacher of new doctrines, but a faithful reporter of those which he had learned from his youth. His account of Epicurus and his system coincides in every respect with the statement given us by Diogenes Laërtius, as well as the casual notices of Cicero and other incidental memoirists; and his reverence for the founder of the Epicurean sect was so ardent and unbounded, that perhaps there is no

charge he could have heard brought against him with more abhorrence, than that of being in any respect an Epicurean heretic, even though his heresy might consist in an improvement upon the system.

We equally acknowledge our ignorance that a public table was maintained by the Ptolemies for the learned of every nation, at the Alexandrian library or museum. We know that various posts of honour, and even pecuniary emolument, were provided for the officers of that celebrated institution, who were indiscriminately chosen from the most learned of the age; of which Callimachus, and his pupil and successor Apollonius Rhodius, afford us well known examples; but we are not acquainted with any history that extends the generosity of the Ptolemies beyond this limit: and we have again to regret, that, neither in the present nor in the preceding instance, M. Degerando has afforded us an opportunity of correcting our incredulity, or substantiating his own accuracy of assertion. We believe that no Platonists either of ancient or modern times (for neither our own day nor our own nation is without such) will thank our author for having confounded the *ideas* of their master with the *æons* of the gnostics: some resemblance there unquestionably exists; but their origin does not appear to have been one and the same; and whatever absurdity may apply to the former, it is at least quadrupled in the latter. The gnostics divided their *æons* into sexes; but we have not yet read, even in Mr. Taylor's *very accurate* version, of male and female *ideas*. Our author is not sufficiently explanatory upon this subject; he rather plays about than elucidates it.

But it is time for us to advance to a more modern period, to schools of our own day. To that of M. Kant our author seems to have been particularly attentive; and as no very intelligible account of it has hitherto appeared in our own language, our readers will perhaps be obliged to us for the following summary:

'This hope (of some new system of philosophy) which was relinquished by the greater number of men of letters, was conceived by the professor of Königsburg, the celebrated Kant, who is certainly possessed of one of the most daring and inventive heads that Germany ever produced. Nevertheless nothing could at first be more remote from the end proposed, with regard to his success, for the very reason that he had aggrandised the means of exciting effect, and obtaining public attention; such were the novelty of his classifications and of his terms, his distinctions, his contrasts, his systematic union of the whole. Although there are never wanting persons disposed to admire without understanding, they wish at least to appear to comprehend; and this alone, in the new system, demands an exercise of which superficial men are incapable. *The Criticism of pure Reason*, the first work in which the new method of Kant was developed, was conceived after the synthetic process,

which tended still further to add to the difficulties which it presented. His *Prolegomena*, reduced to a form more concise, more striking, and altogether analytic, began to be at least read. At length his *Elements of Metaphysics and of Morals*, his *Criticism of practical Reason*, in offering an unexpected resurrection of Platonic ethics, excited enthusiasm at the same time that they riveted attention, and obtained a prodigious success; a success which did honour to those theories, of which this kind of Platonism seemed to be nothing more than the completion.

'It appears to me important to distinguish, in the theory of Kant, three chief points of view from which it may be differently estimated. The first is its object; that is, the end which it proposes, and the problems which it advances: the second, its method and its nomenclature; the third, its application of this machinery, or its results. The object of the system of Kant is to terminate the three tedious warfares which have desolated the empire of philosophy; those which have sprung up between dogmatism and scepticism, between the theories of reason and those of experience, between idealism and materialism. This philosopher has hence sought a path between these opposite routes; he has flattered himself that he has discovered it, and that he has combated the whole of these systems without having borrowed any thing from any of them.—Scepticism began its attack by demanding a reason, a proof of the elementary principles of our knowledge; Dogmatism replied by a reference to sound sense, to internal sentiment, to experience. Scepticism reproached Reason with its errors, its impotency in discovering truth; Reason vindicated herself by the contradictions of Scepticism. Kant conceived that it was necessary to ascend to a point still loftier:—*Is rational knowledge possible? How is it possible?* That is to say, what is it *to know*; and what is the relation of knowledge to the *subject* which knows, and the *object* which is known*?

'The exclusive partisans of experience have objected to rational theories, that, founded altogether on identity, on the definition of the same by the same, they are necessarily fruitless and consequently vain; that their apparent success, produced entirely by the abuse of terms, has merely given birth to groundless systems. The partisans of the theories of reason have objected to the friends of experience, that observation furnishes nothing but facts contingent, momentary, isolated, partial; that, of itself, it has no power of linking them together in a manner necessary and absolute; that experience itself, to deserve such a name, that is to say, to give us the right of drawing a conclusion between one phænomenon and another, has need of the intervention of a rational, metaphysical principle; a principle which itself cannot bestow, and which ought, on the contrary, to legislate for it. Kant is here also placed in the foreground of the two parties: he inquires *in what manner is experience itself possible? In what manner are metaphysics possible?* that is to say, *What can be the principle of the productiveness of rational principles,*

* Critique de la Raison pure, p. 8, 9. Kieseweter. Versuch einer fasslichen Darstellung; &c. p. 12.

or those not borrowed from experience? *What is the law, by virtue of which we form a chain of observed phænomena,* or render them dependent on each other *?

'Materialism has said, our ideas are only the representations, the images of objects which exist without us, the impressions which they produce of themselves. It has been nearly affirmed, that the entire system of our knowledge merely consists of movements excited by such objects in our organs. Idealism has shown that materialism reposes on an arbitrary hypothesis. It has replied; our ideas alone are our own mode of existence, the productions of our internal activity: in what manner can you prove that they proceed from objects? in what manner, that they resemble them? Kant has sought out a remedy for these differences in studying the elements which compose our ideas; and he has hence proposed this final problem:—*What are the means of distinguishing in our ideas the part which is furnished by our mind, which properly belongs to ourselves, from that which is furnished by objects, or which is communicated to us* †?

'The end proposed, therefore, by the researches of Kant, is to examine, to substantiate the legitimacy of our knowledge: and it is on this account that he has given to his method the name of *critique* or *criticism.* It is rather, according to him, a general preparation for philosophy, than philosophy itself; it is rather a discipline than a doctrine.—Though the *critical philosophy* pretends to participate in no science, and even to anticipate all the sciences, as independent of them because the avowed judge of their characters, it is nevertheless necessary that it should participate in their data. It is from the nature of the human mind, from an analysis of the intellectual faculties, of all the operations which concur in the great art of cognition, that it deduces these data; for the question of ascertaining what we are able to know, is, in other terms, reduced to a consideration of the means which we possess of knowing, and of their admeasurement to the object of our knowledge. The philosophy called critical, in this respect therefore, arranges itself with that which we have been accustomed to denominate the science of human understanding, or rather the philosophy of the human mind; but it differs from it in as much as this science, among ourselves, and in England, upon the experimental system, merely consists of a collection of observations, of details on the operation of the human mind, which in the school of Kant is denominated *empiric psychology;* while this school itself, on the contrary, pretends to be founded on a process *a priori,* makes, or pretends to make an abstract of all the data of experience; to contemplate reason in a manner anterior to any observation of its productions; to contemplate it in the chain of cognitions which it deduces entirely from its own foundation; and on this account bestows on its doctrine the name of *critique* or *criticism of pure reason.* This philosophy assumes moreover the name of *transcendental,* in consequence of its not occupying itself with the objects of our knowledge, but, on the contrary, with the mode itself of the knowledge which we

* Critique de la Raison pure, p. 12. Proleg. p. 18. Kieseweter, p. 17.
† Critique de la Raison pure, p. 24, 184, 322.

hence derive, and because it endeavours to explain *a priori* the possibility of this knowledge.' Vol. II. p. 188.

This account of the criticism, or critical philosophy, of M. Kant, must at least be admitted to be sufficiently ingenious to please the professor of Königsburg, if not sufficiently profound: it is rather an apology however for the system, formed after its establishment, than an anticipated view of the motives whence it originated. It is impossible to pursue the entire theory through all the voluminous mazes, the deep and more than midnight shadows which accost us in the ensuing pages; yet we cannot avoid giving our readers a single peep into the complex machinery by which it is supported, by extracting the following *elucidation* of the first of the three grand problems we have already placed before them.

'First then and before all things, what is it to *know?* In what consists this *knowledge* of which we are about to analyse the instruments? *To know*, according to the definition of Kant, is something more than *to perceive;* it is also something more than to *think* *. Knowledge consists in the report of the images or representations which are communicated to us by an object; in the union of these representations, in the unity of one same consciousness †. For the object of a representation, in the language of Kant, is, in general, that something of an individual (a pivot or centre) of which the varied materials of the representation or image are reported ‡. It is thus that *to know* is distinguished from *to perceive;* since perception furnishes us with nothing more than detached, disunited elements; or elements at least in which their *unity* (that which it presents) being nothing more than a momentary, fortuitous, accidental assemblage, do not constitute that general, absolute, and necessary chain, which, according to Kant, is the essential condition of knowledge properly so called. It is thus again that *to know* distinguishes itself from *to think;* for thought ranges frequently over notions or images which have no relation to any determinate object.

'Now three grand faculties concur in this important act of *knowing; sensibility, understanding, reason.* These faculties are closely connected together by a gradation, a successive subordination: they compose a sort of logical hierarchy, of which sensibility forms the basis, and reason occupies the summit. But notwithstanding their relations, they are essentially different by their nature, their functions, their properties; and this is a fundamental distinction in *criticism. Sensibility* is a passive faculty of the soul, by means of which she is capable of being modified, affected by objects, of conceiving their representations in consequence of the impressions they transmit §.—*Understanding* (der verstand) is an active, spontaneous faculty. Thought is its privilege, the act which characterises it.

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* Crit. de la Rais. pure, p. 146, 165. Wörterbuch, p. 133, 162.
† Ibid. 137. ‡ Ibid. 137. § Ibid. p. 33.

It combines sensible impressions, composes a whole, creates notions or conceptions, produces judgements, forms and regulates experimental cognitions. The limit which separates these two faculties, traces moreover, in a general manner, the separation of sensible cognitions and intellectual notions *. Finally, *reason* (die vernunft) is the highest degree of the activity of a mind that enjoys its utmost liberty and the consciousness of all its powers; it is the faculty of deduction; it is the faculty of reasoning from principles, of knowing particulars by means of generals, of subjugating the laws of the understanding to a more elevated unity, to first and absolute laws †.'

It is obvious that M. Degerando has here taken considerably more pains than in the earlier part of his work; he is as explicit as the subject of *transcendental philosophy*, the *critique of pure reason*, will admit; and we have a sufficient variety of authorities placed before us. Upon the whole, his account of the modern far exceeds that of the ancient systems; and in the former he may be consulted with advantage by every class. As to the *criticism* of professor Kant, it appears rather to be a hypothesis of words than of things; by dividing and subdividing notions of phænomena, and calling every distinct ramification of the multifarious partition by a new name, the inventor seems to conceive that he has added largely to the stock of general knowledge; instead of putting the globe upon the tortoise, he puts the elephant upon the tortoise, and the globe upon the elephant. We cannot prognosticate to him so long a reign as was enjoyed by his countrymen Leibnitz and Wolfe. We understand that his school, like his system, is already divided into a countless multiplicity of rival sects.

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* Proleg. p. 108. † Crit. de la Raison pure, p. 24, 355.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 12.—*Recueil pratique d'Economie rurale et domestique.*

Practical Collection of Rural and Domestic Economy. By Madame Gacon Dufour. 12*mo.* Paris.

THIS little volume is destined for domestic use, and contains much information of the lighter kind, beneath, perhaps, the dignity of criticism, but not beneath the approving smile of benevolence. The author has collected numerous facts, interesting to those who live in the country.—' My design,' says she, ' has been to be useful to the laborious and to the indigent classes, to mothers burdened with a large family, who must be particularly anxious for its welfare; and I have been, perhaps, more attentive to this object than to the advancement of the sciences of rural and domestic economy.' We need add nothing further to elucidate the general design of the work.

ART. 13.—*Histoire des Végétaux recueillis sur les Isles de France et de la Réunion (Bourbon).*

History of Vegetables collected in the Islands of Mauritius and Bourbon. By Aubert du Pelita Thomas. Paris.

We have seen only the first number of this work; and of this we cannot speak highly. The future numbers may, perhaps, be more interesting: the present contains ten plants. The author's object is to describe, and delineate the figures of plants which either form new genera, or render the genera of anterior authors more perfect.

ART. 14.—*Histoire naturelle, générale et particulière, &c.*

Natural History, general and particular. By Le Clerc de Buffon. A new Edition, augmented with Notes, and forming a complete Course of Natural History. By C. S. Sonnini.

This work is augmented to a bulk far beyond what the editor promised, though we think his apology so satisfactory, and the execution so complete, that few will blame him. In the first plan, it was confined to sixty or eighty volumes: but the works of the French naturalist already published, with the requisite additions, would have at least filled as many; and it seems to have been, from the first, the object of the editor to include those branches of natural history which had not hitherto engaged Buffon's attention.

These he has now completed, with the assistance of some able coadjutors, in the line that each has particularly cultivated. We may recur to some of these new parts, and shall then mention the authors' names: it would render this article too extensive, were we to engage in the task at present.

The work is now almost finished in every department, and will certainly not consist of more than 120, or, at most, 121 volumes. The theory of the earth, and mineralogy, with the various supplements inserted in their proper places, fill sixteen volumes; quadrupeds are comprised in twenty; birds in twenty-eight; fishes in fourteen; reptiles in eight; insects in eleven; moluscæ, vermes, and shells, in eight; plants in fourteen; the descriptive tables fill one volume. Four volumes of moluscæ, about six of insects, and as many of plants, were not published when our last accounts arrived. They have probably by this time appeared.

ART. 15.—*Nouveau Dictionnaire d' Histoire naturelle, &c.*

New Dictionary of Natural History, &c.

We shall return to this work, and introduce it at present merely to say that it is completed very satisfactorily in twenty-four volumes. The latter volumes are peculiarly interesting.

ART. 16.—*Histoire naturelle des Cétacées, &c.*

Natural History of Cetaceous Fishes, dedicated to Anne Caroline La Cépède. By M. La Cépède. 4to.

The whales form a connecting link between the mammalia and fishes. Their element is the same with fishes, while their structure, &c. correspond with the mammalia. As they could not be concluded in our author's ichthyologic system, he has properly described them in a separate work, which we now announce, lest we should not be able, among the late numerous publications of the continent, to return to it.

ART. 17.—*Analyse des Eaux thermales d'Aix en Savoie, &c.*

Analysis of the Waters of the hot Baths of Aix in Savoy. By J. M. Socquet, M. D. 8vo. Chambery. 1803.

We cannot follow this laboured analysis very closely. The springs rise through the clefts of a calcareous rock; and one is termed the sulphureous, the other the aluminous spring. The former contains, in 112 pounds, about eight grains of sulphur, dissolved in hydrogenous gas; and twenty-two grains of uncombined carbonic acid; of sulphat and carbonat of lime 180 grains; of sulphat, muriat, and carbonat of magnesia 119 grains; of sulphat of soda thirty-three grains, of muriat of soda nine grains. The solid contents are consequently inconsiderable; and the water owes its chief virtues to the sulphur.

The springs denominated aluminous contain no aluminous earth; the calcareous and magnesian salts are in the larger proportion; the neutral in a smaller. The sulphur yields here less than half the quantity that the other spring affords; and the free carbonic acid is by no means copious. The author dwells on the fact that the sum of the magnesian and neutral salts is superior to the

calcareous; it is so unquestionably, but in a degree so inconsiderable, that, if the latter be injurious, the former can scarcely compensate for the injury.

ART. 18.—*Voyage pittoresque au Cap Nord.*

Picturesque Tour to the North Cape. By A. F. Sköldebrand, &c. 2 Vols. large folio. 1801-2.

This splendid work contains various views in Sweden, taken on the spot by the illustrious author, during his interesting, unusual, and striking journey. They are engraven in the acqua-tinta manner; and the accomplished traveller, whose merit as an artist is great, assisted himself to finish the copper-plates. These plates constitute, in fact, the principal merit of the book: they are more numerous than the pages of letter-press by one half: still the explanations agreeably connect the scenes, and illustrate the representations. Maps, as well as views, are given.

At Abo the author receives from professor Franzen a popular song in the language of the Fins. He thus translates it into French prose.

'Ah, s'il venait, mon bien aimé!
S'il paraissait, mon bien connu!
Comme mon baiser volerait à sa bouche,
Quand même elle serait teinte du sang d'un loup.
Comme je serrerais sa main,
Quand même un serpent s'y serait entrelacé.

'Le souffle du vent que n'a-t-il un esprit,
Que n'a-t-il une langue,
Pour porter ma pensée à mon amant,
Et pour m'apporter la sienne,
Et pour échanger les paroles
Entre deux cœurs qui s'aiment?

'Je renoncerais à la table du curé,
Je rejetterais la parure de sa fille,
Plutôt que de quitter l'objet chéri;
Lui que j'ai tâché
D'enchaîner pendant l'été,
D'apprivoiser pendant l'hiver.'

The sixth plate, representing a northern light, gives a new idea of meteorous magnificence. Mountain-streams, however, are the favourite objects of this author's pencil: nor is it surprising that landscapes, of which the features are huge and prominent, should be preferred by the artist; the gigantic being of easier imitation than the beautiful. Yet surely there is a something barbarous and irrational in that rage for mountain scenery, which is professed by lovers of the picturesque. What is a mountainous district but a region in which nothing answers its purpose? The hills are too steep for the plough, the valleys too narrow for pasturage, the streams too abrupt to float merchandise. Every ascent is the toil of Sisyphus, every descent is the fall of Vulcan; where, perchance, a road is level, a crag threatens above, or an abyss yawns below;

nowhere a sentiment of security or convenience! The cottages clamber, like goats, among precipices; the bridges are pelted with stones by the torrents; the mills lurk among cataracts which no waggon can approach. The vaster features of the landscape, the mountains and lakes, are equally repulsive to human ideas of utility and shapeliness; the eye walks on broken flint, or is disappointed of repose by the glare of a barren, agueish, blue, unpeopled, league-wide flat. The noise of the streams is like a tale told by an idiot, full of sound and fury, signifying nothing; these brawling brooks are lost to mechanism, to agriculture, and to navigation. Mountain scenery, too, is everywhere alike; the contemplation of it does not attach a man to his country, but to irregularity and confusion. A view of the city of Tornea, or of the church of Karungi, or of the last bridge at Armasjocki, tells us more of the state of Sweden than the foam of a thousand waterfalls. This beautiful book magnificently illustrates the travels of Acerbi, who was of the party.

GERMANY.

ART. 19.—*Geschichte der Œsterreichischen Monarchie, &c. A History of the Austrian Monarchy. By F. Reisser. 2 Vols. 8vo.* Vienna.

The Austrian monarchy is now no more; it is lost in the dignity of an imperial diadem. This event has led us to look more closely at the present volumes than we should otherwise have done; not from political speculations, for it is of little consequence what men may style themselves; and the Corsican, whether he be Napoleon the first emperor, or Apollyon the second of the '*archangels ruined*,' will be the same in the annals of history. So Francis will be denominated from his general conduct, whether emperor of Austria or archduke of the eastern marsh.

The work is preceded by a statistic view of the whole Austrian monarchy; and a similar sketch precedes the history of Lower Austria, as well as of all the states which have been united to the present *imperial dignity*.

The author's work is not destitute of merit: but there are many errors and defects in the statistic part, and in the literary history of the duchy. We must recollect, however, that there is at Vienna a licenser of the press, so that we only find what this literary inquisition will allow.

The author divides his work into different æras: the first extends from the remotest periods to the conversion of the oriental marquis into an archduke, in 1156: the second extends to the battle of Laab, between Rodolphus and Ottocar, in 1278: the third is terminated by the union of all the hereditary German states, under Maximilian I., in 1493: the fourth extends to the commencement of the reign of Ferdinand II., 1619: the fifth to the extinction of the male line of the house of Hohenstauffen, in 1748: and the sixth to the year 1800.

ART. 20.—*Charaktere der vornehmsten Dichter aller Nationen. Characters of the chief Poets of all Nations.* 8 *Vols.* 8*vo.* *To be continued.* Leipsic. 1803.

John George Sulzer composed, in four thick octavoes, a dictionary of the fine arts. The theory of composition, music, painting, architecture, is treated, in its minutest ramifications, under the several technical heads, with a neatness of style, and a critical skill, which the subsequent works of Marmontel and of Laharpe have not attained. To this lexicon of taste Blankenburg appended extensive erudite annotations, which have for their object to exhaust the literature of fine art; and which supply, at every article, references to the books in all languages, where that topic has been discussed. These references, which are very convenient, but which carry detail to such excess as to indicate fugitive papers in magazines, have been incorporated in the late editions of Sulzer's work; which appears less original now that all his possible sources are indicated; and less complete now that all the minor works of art, which have escaped his criticism, are forced on the reader's recollection.

Another sort of after-work is now to be added to Sulzer's dictionary, namely, lives and characters of the poets and artists of all nations. The biographer and the reviewer are to combine their information and their sagacity; and that sort of work is to be done for the whole extant mass of ancient and modern literature, which the numbers of the Critical Review endeavour to accomplish towards contemporary writers. The different departments of this comprehensive and meritorious task are distributed among writers of eminence. Professor Rosenmüller undertakes the Arabian and Persian poets. Professor Jakobs, of Gotha, the Latin fabulists. Professor Manso examines the Roman satirists, and the didactic poets of the Greeks. Delius of Wernigerode comments on whatever relates to northern mythology and antiquities. Many anonymous writers co-operate. The ancients are to be analysed without exception; of the modern, only the more prominent.

We can at present but announce a work which already extends to eight volumes, and may well extend to twenty; a single volume only having been lent us for inspection. We propose, on a future occasion, to resume the subject, and with some circumspection to review the reviewals of these reviewers of the past. Like Minos, Æacus, and Rhadamanthus, they sit in judgement only on the dead; but they aspire to open the everlasting doors of final justice. Happy whom their verdict invites to repose among the laurels of Elysium! Luckless whom they abandon on the shores of Lethe, or condemn to the disgracing flames of Tartarus!

ART. 21.—*Michael Ignatius Schmidts Lebensgeschichte von Franz Oberthür.*

Life of M. I. Schmidt. By F. Oberthür. 8*vo.* Hanover. 1802.

Michael Ignatius Schmidt was born in 1736, at Arnstein, in the bishopric of Wurzburg, at the metropolis of which he was educated in the Jesuits' seminary. He announced early a disposition

to enter into that order, but was afterwards induced to prefer the office of a secular clergyman. He became chaplain at Hassfurt, tutor at Bamberg to a nobleman's son, with whose family he migrated to Stuttgard, and was in 1771 librarian at Wurzburg, where he contributed to promote a reform of the public schools, by his writings and influence. He assisted in the Frankish Spectator, and published a history of consciousness, *Geschichte des Selbstgefühls*, 1772.

He next undertook a History of the Germans, of which the first volume appeared in 1778, and the sixth in 1783. It extends to the reformation; and still passes, now that other histories of equal extent have since been executed, for the classical national history of Germany. It is a calm and plain work of research, in the sound and good old manner.

Schmidt was not a prejudiced Catholic, though he disliked the reformation, and all change from without; but he favoured change from within, and leaned to the innovative ecclesiastical politics of Joseph II., by whose invitation he removed, in his old age, to Vienna. He has been heard to lament the celibacy imposed on the clergy of his communion. At Vienna he died in 1794.

We notice this biography, which is diffuse and full of rubbish, the more willingly, as it may serve to remind some of our translators how respectable a service they might render to public instruction by putting into English Schmidt's History of the Germans.

ART. 22.—*Sabina; oder Morgenscenen im Putzzimmer einer reichen Römerin.*

Sabina, or Morning Scenes at the Toilet of a Roman Lady. With thirteen Plates. 8vo. Leipsic. 1803.

This novel, if it may be so called, is a work of the celebrated C. A Böttiger, whose profound knowledge of antiquity is a sufficient pledge for the accuracy of every delineation. In the Anacharsis occurs a picture of the private life of the Athenian women: this may be considered as a parallel delineation of the Roman ladies.

The toilet-toils of Sabina are distributed into eight scenes; to each are annexed engravings, from the antique, of the different instruments, dresses, and articles of furniture alluded to, as well as learned references to those passages of the ancients, on which the description of the text is founded. We see the lady stepping from her bed-room into her dressing-room, where many female slaves, of whom each has a peculiar office, await her arrival in silence. All the arts of Medea are now conjured up to rejuvenate the somewhat elderly matron. The skin is depilated, fresh-painted, and provided with eye-brows: artificial teeth are laid in. Next comes the turn of the hair-dressers: to give the fashionable red or fire colour to the hair, yellow pomatums and caustic lixiviums are applied, and aromatic powders and essences. The locks are braided and coiled, and stuck with pins of jewelry. While Sabina has her nails pared, the Alexandrian flower-girl brings a magnificent nosegay; a billet-doux, the composers of which, like Shakspeare's elves, 'use flowers for their charactery.' The shoes are described, the toe-rings put

on, the tunic assumed. Round the waist, the neck, the fingers, the arm, appropriate jewels are placed. At length the white cloak is thrown over all, is carefully folded upon the left shoulder, and the lady is ready to go out. Cappadocian porters approach with a sedan: an umbrella, a bass (we understand this to be the modern name of a footstool), and a fan, are carried by distinct attendants. Such things are, even in our own times.

The picture of wealth and vanity and luxury, conspicuous in all these preparations, is associated with loose manners and domestic tyranny. Scenes of licentiousness succeed, and of wanton cruelty to the dependent slaves: these traits are equally supported by historic testimony, and serve to show how much more favourable is the political independence of the lower classes to the virtues of the rich, than the ancient Roman or the present Russian system.

A second part is announced, which is to conduct the heroine to Baiæ, and to complete a 'sketch of the manners of luxurious women during the declension of the Roman empire.' The work is too much of a monodrama: if, instead of a single figure, there had been intrigue and action, it would have amused more, without instructing less.

ART. 23.—*Spanische Miszellen, &c.*

Spanish Miscellanies. Published by M. Fischer, of Dresden. Volume I. 8vo.

Though this work is arranged among the German publications, it wholly relates to Spain; and its object is to collect every interesting observation from the periodic works of that nation. Among other memoirs, we have particularly distinguished the following:—1. The Spaniards in New South Wales; a fragment from an unpublished voyage by Malaspina.—2. An Account of Don Louis Nee, and his botanic Travels.—3. Memoirs for the natural History of Horses and Mules, by Don Felix d'Azara.—4. Of some Trees, which furnish the elastic Gum, by Cavanilles.—5. Natural History of domestic pigeons in Spain, particularly in Valentia, by the same.—6. On the different species of Peruvian Bark; and on the new Methods of preparing it, by J. C. Mutio.—7. On the horned Cattle of Paraguay, by d'Azara.—8. On a newly discovered Mode of curing the Hydrophobia in Dogs.—9. On sixteen new Species of Oak, by Nee.—10. On the Cataracts of Tegvendama and the Choreva, by Zea.—11. On the Pistia Scratiotes, by Nee.—12. Memoir subservient to a future Ichthyology of Spain, by Dr. de Asso.—13. Observations on the Hydrophobia.—14. Observations made in a Voyage through the Straits of Magellan.—15. On the Symphytum Petræum, by Cavanilles.—17. On the Abaca of Nee.—18. Observations on Vera Cruz, and the Commerce of Mexico.—19. On some ancient Naturalists of Spain, by Asso.—20. On Dr. Mutio, and the Works that may be expected from him.—21. On the generic Character of the Musa, by Nee.

The 16th article is on a subject different from the rest; it is a criticism on a play of Kotzebue's, *viz.* Misanthropy and Repentance.

ITALY.

ART. 24.—*Fondamenti della Scienza Chimico-Physica.*

The Foundations of Philosophic Chemistry, applied to the Formation of Bodies and the Phænomena of Nature. By Vincenzo Dandolo. 4 Vols. 8vo. Milan.

The first edition of this work was published in 1799; and the author's chief object is to show that all natural bodies are necessarily connected by an uninterrupted series of compositions and decompositions; that death is requisite to life, and every being destined to contribute to the harmony of the universe. The first edition was very well received, so that it was soon reprinted; and M. Lacroix, who was appointed by the Institute to give a 'report' of it, observed, that it would soon become the property of every nation.

ART. 25.—*Annales Hebræo-Typographici, &c.*

Annals of Hebrew Typography in the Fifteenth Century. By J. B. de' Rossi. 8vo. Parma.

These annals form a supplement to the author's work, 'On the Origin of Hebrew Typography, and on the most ancient Hebrew Editions of the Fifteenth Century,' published in 1776. It offers much interesting information not generally known, which cannot form any part of the present article, but which the Hebrew critic may consult with advantage. Four tables are added: the first containing the names of the printers of Hebrew works in the fifteenth century; the second, a list of the towns in which they were printed; the third, of the editions quoted; and the fourth, of the names of the authors.

ART. 26.—*Bibliothéque Italienne, &c.*

Italian Library; or a Picture of the Progress of the Arts and Sciences in Italy. By MM. Julio, Grobert, Vassalli Eandi, and Rossi. 8vo. Turin.

The literary and scientific productions of Italy find their way slowly across the Alps or to the Atlantic. It is, therefore, with considerable satisfaction that we see this union of French and Italian philosophers; and the present journal, published regularly in Paris, will soon be read through the whole of Europe. The authors are professors of physiology, chemistry, philosophy, and surgery, in the schools of Turin; so that, from their situation, they will be enabled to convey with convenience the sciences of Italy to France. We shall mention two or three of the most striking articles of this journal.

1st. 'On the principal Source of Carbon in Vegetables.'—This is the abstract of a memoir by P. J. Martin. This author, by some very accurate experiments, determined that the carbonat of lime and vegetable mould, were the sources of the carbon in vegetables; for plants growing in determined proportions of different earths, diminished the quantity of these alone, while very nearly the same quantity of carbon was found in the vegetables reared.

2d. M. Julio informs us, that the communication of armatures

will not produce motions even in the most irritable mimosæ, though they are obvious by the medium of Volta's electrometer. The effect, however, of Galvanism on animal irritability is much greater than on vegetables; and this power seems only to affect the acacias: it has even no influence on the movable leaf-stalks of the hedysarum gyrans.

3d. 'On Silk. By. M. Grobert.'—The author's object is to discover a method of destroying the colouring matter of silk without injuring the gluten, and of cleaning it without soap. He proposes the combined and successive action of the oxygenated muriatic and the sulphureous acids. The former is employed in a fluid but diluted state, leaving a yellow tinge, which the latter destroys. The silk, thus bleached, may be cleaned in hot water, because, by the first process, the gluten is partly decomposed; but this operation is too delicate for artists, since it weakens the texture of the silk.

4th. 'Process to obtain Nitrous Æther without Fire. By M. Brugnatelli.'—One part of sugar and three of alcohol are put into a tubulated retort, to which three parts of a very concentrated nitrous acid are added. An excellent æther passes into the receiver without the slightest acidity. The remainder, distilled, affords oxalic acid. The author explains the process on his own theory of æther consisting of alcohol, deprived of part of the carbon, and charged with a portion of oxygene.

5th. 'Abstract of some Experiments on the fatal Effects of Phosphorus taken internally in warm and cold blooded Animals. By M. Julio.'—Two grains was a fatal dose. It is said to act by producing inflammation and destroying irritability.

ART. 27.—*Rappresentazione del Secolo XVIII.*

A View of the Eighteenth Century. 3 *Vols.* 8*vo.* Milan.

The author of this View is signor Apostoli, already celebrated for many valuable literary productions. He has felt, with full force, the difficulty of his attempt to give a view of a century, whose last years teemed with the most important events, the causes of which are not yet sufficiently known. The author is evidently unacquainted with many valuable works in the English, German, and French languages; but, on the whole, his View possesses considerable merit.

ART. 28.—*Quadro Storico di Milano.*

A Historical Picture of Milan, ancient and modern. 8*vo.* Milan.

This little work will serve as a guide to travellers, as it contains much interesting information respecting Milan, from its foundation to the peace of Luneville, relative to its government, population, revenues, churches, monuments, public establishments, as well as the changes that have occurred since the revolution.

ART. 29.—*Notti del Doctore Luigi Perla.*

The Nights of Doctor Lewis Perla. 8*vo.* Placenza.

The author of these 'Night Thoughts,' in which he imitates Dr. Young, distinguished himself some years since by a volume of Idyls,

in which there were some happy imitations of Gessner. His present prototype offered a more difficult task; and though his work be not without merit, yet to an English reader it affords but a faint copy of the original. The Italian 'Nights' are nine;—entitled 'Death,' 'Time;' 'The World;' 'Nisa or Virtue;' Friendship;' 'The Last Judgement;' 'Happiness;' 'Clemency;' 'Joseph II.'

HUNGARY.

ART. 30.—*Jacobi Josephi Winterl, Chemiæ et Botanices Professoris, Prolusiones ad Chemiam Sæculi XIX.*

Introduction to the Chemistry of the Nineteenth Century. By J. J. Winterl, Professor of Chemistry and Botany. 8vo. Buda.

This author, who is a professor at Pest in Lower Hungary, has challenged criticism in a variety of ways; but we have not found the gauntlet yet taken up. Professor Winterl boasts of being one of the first converts to the new system; but he does not admit the pneumatic doctrine in all its branches. Vital air, he thinks, is the principle of the luminous caloric, and that by different oxydations and deoxydations, it becomes light, heat, and thus forms a great variety of principles of bodies. Azote, or the base of azotic gas, the professor calls andronia. This is obtained in a large quantity from the residuum of the detonation of nitre with carbon or plumbago, and with the lixivium of ashes exposed in a cellar, in order to their saturation with fixed air. This is the substance, he thinks, which Scheele and Pelletier have taken for flint. This principle plays a very important part in the drama, forming, with different additions, numerous bodies, particularly with pot-ash, constituting the real siliceous earth: it makes magnesia insoluble in acid, and mercury soluble in water: it converts lead into barytes, copper into molybdæna, iron into steel, determines the crystallisation of alum, and changes part of its earth into glucine, &c. &c.

These numerous properties of a simple and hitherto unknown principle are suspicious. The author's studied brevity is no less so; and we understand, that, when his experiments have been repeated with the substances described in their purest state, no results like those the professor describes have been discovered. His boasted conversion also of flint into pot-ash, appears to have been founded in error.

ART. 31.—*Zeitschafft von und für Ungarn.*

Journal of Hungary. Published by M. L. de Schedius. Vol. I. & II. 8vo. Pest.

Hungary has lately distinguished herself among literary nations; and it will be our object, in this number, to give some account of her progress in different departments of literature. The journal of Hungary, which, as a miscellaneous work, affords the fairest specimen of the talents of its authors, we have selected for the commencement of our examination. The first volume appeared about two years since, and the second has just reached us. All the articles do not relate to Hungarian literature, though they are all, or the greater number, written by Hungarians. We shall mention a few of the most interesting articles which relate to the country, its history, &c.

A striking article, in the first volume, is the Plan of John Zapolya to secure to himself, and his descendants, the throne of Hungary, and to eject the house of Austria, by M. Engel. This article contains an authentic relation of all the diplomatic negotiations which took place between Hungary and Poland, from 1507 to 1515. Another is on the oldest work published in Hungary; the Plan of an economical Garden, for the new School of practical Economy, at St. Mikloz.—On the royal stud at Mezoehegyes.—On the washing of Gold on the Draw, in Croatia.—Various Memoirs on the History of Vaccination in Hungary, where it is practised very extensively, and with great success.

In the second we distinguish Reflexions on the System of Finance, at present established in Hungary.—The Three first Years of the Reign of Andrew II., which would have been apparently happy, had it not been for the intrigues of the clergy.—'The Longitudes and Latitudes of different Places in Hungary.' This last article is from J. de Lipske, who has been employed, for several years, in constructing a chart of Hungary. He has calculated more than 500 geographic situations, and has here communicated 54, which give the most favourable expectations of the success of his future labours. We can commend also the Analysis of the mineral waters of Szalatay, by P. Kitaybel, which greatly resemble those of Seltzer and Spaw, and a memoir on the Discovery of Tellurium, which, it seems, was first found by Muller, in 1785, who sent specimens of it eleven years afterwards to Klaproth.

ART. 32.—*Horatius Poetikaga. Virag Benedek altal.*

The Art of Poetry of Horace. By Benedict Virag.

This new production of Hungarian literature may be considered as a fragment of a course of the belles lettres; and it leads us to wish that the author would favour us with the whole. Previous to the translation of the Poetics of Horace, M. Virag considers the essential parts of poetry, of every kind, in order to show the means that should be employed by the poet to embellish his principal object. He gives an example, by an excellent translation of the Ode 'Jam satis terris,' &c. In the chapter on poetic expression, he inveighs against some innovations in the Hungarian tongue, and engages the Hungarian poets to adhere to the true rhythm of the Greeks and Romans. We next find a translation of the Poetics executed with taste and elegance, followed by the Latin text, and accompanied by critical notes in the Hungarian language. The appendix contains many pleasing poems by the same author.

ART. 33.—*Joachimi Stalli Lexicon Latino-Italico-Illyricum, &c.*

Latin, Italian, and Illyrian Dictionary. By J. Stall. 4to. Ofen.

This is only the first part of the Dictionary, which has engaged the author's attention for forty years. He is now at Vienna, where he enjoys a pension from the emperor; and the work is printed at the expense of the university of Ofen. Yet the work does not please

the critics of that country. The Illyrian language is divided into many dialects, viz. that of Servia, Bosnia, Bulgaria, Croatia, Sclavonia, Carniolia, and the Windisch. It is not stated to which dialect a word belongs, though, in the different dialects, the meaning varies. The term *apparatus* is explained by the word *nadoba;* but, in the Bohemian, it signifies *vase;* in Russian, *necessity;* and, in Polish, *beauty*. This author's own dialect is the Ragusan Dalmatian, though he does not declare it. His predecessors Della Bella, and Belostenez, declared that their dialects were the Ragusan Bosnic, and the Dalmatian, Sclavonian, and Croatian respectively. The Sclavonian words are numerous; but these are of little service to the learner, and are only useful to one, who, possessing the different Sclavonian dialects, is able to class the words according to their etymology. On the whole, this Dictionary seems to have been received with disgust, by those best able to understand its merits.

ART. 34.—*Sokfele Iras egybe szede Sandor Istvan.*

Miscellanies collected by Stephen Sandor. No. I. to VIII. 8vo. Raab.

Mr. Sandor, a Hungarian gentleman, well known for his travels, and his love of literature, attempts in this periodic publication, written in the Hungarian language, to communicate useful knowledge, and particularly what may be useful to his own country. We shall return to this work, which contains some curious information. We may just remark that Æsop's fables were translated into the Hungarian language in the fifteenth century; and in the seventh number, we find an essay with the following title, 'Whence comes it that the Hungarian peasants are now slaves, while, in the times of Almus and Arpad, no Hungarian lived in slavery?'

ART. 35.—*Catalogus Bibliothecæ Hungaricæ Francisci Comitis Szechenyr.*

Catalogue of the Hungarian Library of Francis, Count Szechenyr. Vol. I. Parts 1 *and* 2. 8vo. Oldenburg and Pest.

These parts of the first volume contain all the Hungarian writers, and the works respecting Hungary, even noticing the articles in different periodical journals of Hungary, or other countries. A literary view of Hungarian history for each æra, each king, and each district, is subjoined. The Catalogue is compiled by M. de Thibolt, the friend of the count, who accompanied him in his travels in Italy and Bohemia, where this library was formed.

The preface, by M. Denis, is written with singular elegance; and we are promised much further information, particularly a list of portraits and engravings, which represent Hungarian personages, or the events relative to the kingdom, with a catalogue of geographical charts, medals, &c.

An index of the count's library, arranged in a scientific manner, has been lately published at Pest, in three volumes, 8vo. Numerous are the publications on vaccination at Pest, Comorn, and Leutschau. The practice has extended even to the southern borders of Transylvania.

DENMARK.

ART. 36.—*Fabula de Psyche et Cupidine, &c.*

The Fable of Psyche and Cupid; a mythological Disquisition. By Birger Thorlacius, &c. &c. 8vo. Copenhagen. 1802.

The preservation of this mythos is due to Apuleius. It is supposed to have been first narrated in Greek by Lucius of Patræ, of whom Photius preserves some notices. From him, Lucian as well as Apuleius is presumed to have borrowed the story of the ass: but whether the episode of Psyche were originally connected with it, cannot be ascertained. From its purer and loftier character, it may be thought to have had a distinct origin; which is corroborated by its not occurring in Lucian. Fulgentius, who abridges from Apuleius the story of Psyche, names one Aristophontes of Athens as having related this story with a sweeping pomposity of diction. But the age in which Aristophontes flourished is unknown; perhaps after Apuleius, Petronius is the oldest writer who alludes to the fable of Psyche; and there is reason to suppose that it was exhibited in pantomime during Nero's time at the mysteries of Priapus. There is a something of the Oriental tale-telling manner in parts of the story of Psyche, which may be thought to indicate rather a Syrian than a Greek origin. The priests of Astarte fraternised with those of Priapus, and gave exhibitions in each other's temples. Most likely, therefore, those priests brought from Syria the pantomime which Apuleius beheld at some of his initiations, and has employed as a material of narration. The allegorical use which has been made of this fable, seems an after-thought of the Platonic philosophers of Alexandria, and not to have been had in view by the inventors of the tale; many parts of which cannot be reconciled with any rational or secret meaning. All parts of it are striking to the fancy, and adapted for the use of the poet, the player, the painter, and the sculptor.

Beside the agreeable ancient literary history of this elegant mythos, much matter occurs relative to its artistical employment and to its mystical meaning. This sort of commentary is adapted to secure the praise of Böttiger: it reposes too much on the supposition, that all the artists of antiquity were men of intellect and precision; that nothing unnecessary or unmeaning can have had a place in their works; that a comb and a looking-glass may be emblematic, not merely of feminine decoration, but of worship and apotheosis; because, forsooth, Seneca, in his ninety-fifth letter, alludes to the usage, *strigiles Jovi ferre, et speculum tenere Junoni*. Such refinements of interpretation are more adapted to the display of deep learning than of good sense: but erudite trifling never yet bestowed an enduring reputation; and only serves, in as much as it is admired, to bring learning itself into disrepute. It is no more enough to be learned, than it is enough to be rich: the wise expenditure developes the man.

An epic poem of eight cantoes, by Serieys, appeared at Paris in 1790, on the story of Cupid and Psyche; which has also been versified with rival elegance but severer conciseness in our own country. No doubt it will leave, in the literature of every modern people, some trace both of the poet's and the scholar's admiration.

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ERRATUM.

In page 342, line 13, for *im*personality, read *uni*personality.

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